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# The Theosophist



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## PRINCIPAL PERIODICALS IN ENGLISH

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(With which is incorporated Lucifer founded by H. P. BLAVATSKY.)

Founded by H. P. Blavatsky and H. S. Olcott; Edited by Annie Besant, P.T.S.

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Vol. XXX.

## THE THEOSOPHIST.

#### ON THE WATCH-TOWER.

crowd of friendly faces, garlands and piles of flowers-such was the sight shut out from me by the closing door which, like the gate of the Inferno, opened inwards and not outwards, and separated the traveller westward-bound from the dear eastern A smile and a nod, with a touch on the wrist, from the plague-doctor, a descent into a puffing launch, an ascent up the side of a giant steamer, and one is on board the P. and O. s.s. Morea, almost ready for her long journey towards the sun-setting. Presently the throb of the engines is felt, the water begins to slip past her sides, and the bird of the ocean is away on a summer sea. Not a wave, scarcely a ripple, ruffled the broad expanse of water stretching between Bombay and Aden, and we steamed into Aden harbor at 7 p. m. on Wednesday, April 28th. A brief stay and away again, turning presently into the Red Sea, which was as smoothly placid as the larger ocean, and onwards to Suez, at the rate of nearly four hundred knots a day, till Suez was reached at 7 a. m. on The usual inspection was soon over, and before 10 a.m. we were gliding towards the canal, and ere long were slipping between its banks; thirteen hours carried us through to Port Said, where the Isis was awaiting the passengers bound for Brindisi, and we were presently put on board her with the mails.

In Europe again, on the Mediterranean, and in the chilly European air. Here changes the spirit of my tale, and memory does not joyfully recall the hours till Brindisi welcomed us, and was welcomed, at 2 p. m. on the 5th May. Very gladly did I, at least, find myself on terra firma, and rattling along the well-known Italian coast, amid sprouting vines and gray twisted olives, and presently some snowy summits outlined against the sky. On Thursday

morning an old friend and co-worker, Mrs. Cooper-Oakley-one of the pupils of H. P. B. who has remained faithful-joined me at Piacenza, and we journeyed together to Turin, whither she went to the celebration of White Lotus Day, and where the Turin Lodge gave me warm greeting, swiftly followed by farewell Onward again through the great tunnel of Mont Cenis, and through the delightful scenery of the French Alps, until at 10 a. m. on the 7th the train came to a standstill on Calais pier. A very horrid little steamer received us, with scarcely any deckroom, intended only for the mails, but leaving two hours earlier than the regular boat, and into this we trundled. It had a very comfortable little cabin, however, of which I was the sole occupant, and there I remembered my sins in much perturbation of body, if not mind. After much tossing we reached Dover, where the loving greeting of our British General Secretary met me, and I handed myself over gladly to her care. Away through Kentish fields and Surrey woods, g until we thundered into London, and rushed into the midst of a crowd, gathered at Charing Cross to bid me welcome. And so to 31, S. James's Place, my London home.



London is a good deal changed as regards its traffic. Private carriages have almost disappeared, and motors have taken their places. The hansom and the four-wheeler are in a small minority and taxi-cabs fly about in every direction, and crowd the cab-stands everywhere. They go very fast, but are driven with great skill and care, and very rarely meet with or cause accidents; but a whole crowd of these, packed closely together in a street-block, offers a curious sight to unaccustomed eyes. They add unpleasantly to the smells of the streets, but are otherwise innocuous. But London is certainly more noisy than ever, with the continual rush of the motors of all kinds and the incessant tooting of their horns of warning. One feels rather as though one were in one of H. G. Wells' stories.



On the 8th May, White Lotus Day, there was a crowded gathering at the charming new Headquarters of the Theosophical Society in Great Britain, 106, New Bond Street. The flat is delightfully bright and pretty, and, being high up, is quiet and airy. A

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lift takes one up to the door, and through a small hall the visitor passes into a pleasant reading-room, with large windows, and then into the library. There is a well-lighted Secretary's office, with the office of the Assistant Secretary adjoining, and a convenient room fitted with a small stove for the supply of tea to members. this festival evening the members had crowded in, and a very pleasant hour was spent in recalling the past and forecasting the future. Many old and well-tried members were present both from town and country, and one wondered, in passing, how the delusion had been floated that most of the old members were hostile to the President and the General Council. A few familiar faces had certainly vanished, but plenty remained, and those more friendly even than ever, as though by the warmth of their love and joy to hide the few gaps.

On the following morning there was a large gathering of the E. S. in the Co-Masonic Temple, which hospitably opened its doors to the sister organisation, and in the afternoon there was an informal gathering at the Headquarters, with much tea and many admirable cakes. No lecture had been arranged for this first Sunday, lest winds and waves should have delayed my coming. Monday night brought a reporter from the Daily Chronicle for an interview, and a most accurate report of the conversation appeared in the issue of May 12th, occupying a full column of the chief page.

The next few months will be very busy ones; a series of seven Sunday lectures has been arranged for Sundays in London, and a series of four, for members of the Theosophical Society only, under the auspices of the Blavatsky and the H. P. B. Lodges. In addition to these, in London, I speak at the Convention, at the Christo-Theosophical Society founded in the days of H. P. B. and presided over by Sir Richard Stapley, and at the great Humanitarian World-Congress, holding its public meeting in Queen's In the provinces public lectures and Lodge meetings have been arranged at Blackpool-to open a new Lodge-Manchester, Newcastle, Sunderland, Leeds, Derby, Edinburgh, Glasgow, Brighton, Letchworth (Garden City)-to open a new LodgeBournemouth, Southampton, Liverpool, Sheffield, Birmingham, Nottingham, Dublin, Bradford, Harrogate, and Oxford. Then abroad there will be lectures in Belgium, Holland, Hungary, France and Italy, and the two months' tour in the United States. If health and strength hold, a good record of work for the Theosophical Society will have been put in ere Indian soil is again trodden by its President. May the blessing of the Masters prosper the work done in Their sacred Cause and in Their Name!

\* \*

The French General Secretary writes me a brief account of the cremation of the body of our good brother Dr. Pascal. By his wish there were no flowers and no speeches, but a large number of Theosophists gathered to pay their last grateful tribute to the organiser of Theosophy in France, and even those who have deserted it "came almost without exception to render this last homage to their former chief." Another instance of the way in which death unites those whom life had separated. M. Blech also mentioned a remarkable lecture, admirable alike in matter and form, given in the Headquarters at Paris by a Modernist priest. Modernists and Theosophists are drawn together by the anathema pronounced on both in the papal Encyclical.

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Mr. Stead has taken a remarkable step in establishing "Julia's Bureau," on lines laid down by his other-world correspondent of many years. Two or three honorable and trustworthy mediums have been engaged, who are willing to act as channels of communication between people in the flesh, who are eager to reach beloved departed friends, and those who have passed into the next stage of human life, on the other side of death. The name, with its business connotations, will probably shock many, especially of the 'unco guid,' but every spiritualistic séance is really a temporary bureau of the kind established by Mr. Stead, only he is guarding his channels of communication and laying down careful conditions and restrictions, which will diminish the many dangers surrounding this method of bridging the gulf. As the evolution of mankind continues, the astral senses will inevitably unfold, and that which is now comparatively rare will become common. With this normal higher evolution-as natural and inevitable as the evolution behind us, in which the physical senses were developed—the

veil between the astral and physical worlds will become ever more transparent, and those who have cast off the denser body will be visibly present among those who still wear it, and communication will be general and free. None will then be "a departed person" until he passes into the heavenly world.

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Mr. Fricke is working away in South Africa, breaking up hard soil with his theosophical plough. He spent five weeks in Durban, giving one public lecture each week in the Congregational He writes: "The work here is not easy; people seem indifferent, and the general depression all over the country has much to do with it." He visited Mrs. Gandhi, the wife of the heroic and saint-like Mr. Gandhi; she is living twelve miles out of Durban on a farm bought by her husband, on which some thirty Europeans and Indians are living harmoniously side by side; they are allowed to live free on the land, each having a few acres, on condition that they cultivate it, and give a little of their time to the work of the printing-press, for which they receive a small remuneration. Mr. Fricke, at the time of writing, was leaving Durban for Maritzburg, Greytown and Ladysmith, thence going on to Pretoria. A book-depôt has been established at Durban, and stocked by the Propagandist Fund, the money to be returned gradually as the books sell. Members all over the world should send good wishes to this faithful servant of the Masters, as he goes on his lonely way.

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It is interesting to note, in passing, the greatly increased respect—with which Theosophy is mentioned in the English press. Thus, the Daily Chronicle, at the beginning of a long interview, remarks "apart from the distinction which the leadership of the Theosophists gives her"—a pleasant reversal from the earlier bound idea that I conferred distinction on the Theosophical Society. So the Pall Mall Gazette, remarking on the interest of the interview, describes the Theosophical Society as "that most elastic and comprehensive of all religious communities." A leading North-country paper, in a long article on Miss Pagan's acting version of Ibsen's Peer Gynt remarks: "That the Theosophists should have found their account in a performance of Peer Gynt

is in itself a testimony to the marvellous imaginative and intellectual reach of Ibsen's dramatic poem." And again: "We gratefully recognise the service which the Edinburgh Theosophists have done in bringing about the performance of this still imperfectly known masterpiece." The Christian Commonwealth has asked permission to report my London lectures in its columns, and the old difficulty of finding well-known citizens in provincial towns to take the chair at my lectures seems to have vanished.

\*\*\*

Mrs. Sharpe has been unanimously re-elected General Secretary of the Theosophical Society in Great Britain, a fitting recognition of the dauntless courage, tact and ability with which she has guided the National Society through the late crisis. She has won the right to continue at the helm through the more peaceful times that lie in front, and to enjoy the sunshine of prosperity after having faced the storm.

A. B.

We have to announce the passing away of General Morgan, one of the very early members of the Theosophical Society and a warm friend of H. P. B. He rendered great services in defending her and the Society during the Coulomb scandal, and has been a staunch supporter of Theosophy all these years. He died at Ootacamund, which has been his home for a very long time. May the blessing of the Masters be with him on the other side!

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Later letters from London tell us that our President's first lecture in S. James's Hall was a great success. The building seats over a thousand people, but every seat was occupied and many who desired admission were unable to obtain it. The audience was extremely enthusiastic. At Blackpool on May 17th another mighty audience packed the theatre, and there was a very good report of the lecture in the local daily paper. Two new Lodges of the Society were formed during the President's first week in England—one at West Didsbury and one at Letchworth; and there will undoubtedly be more. Mrs. Besant will leave England for America at the end of July.

#### MYSTERIOUS TRIBES. 1

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS.

BY

Rāрна Ваі (Н. Р. В.)

(Continued from p. 282.)

few minutes later they were surrounded by those horrible dwarfs, the Mala-Kurumbas, who took hold of them without meeting with any resistance on their side. Kindersley swooned, as he tells us, in consequence of the disgusting smell emitted by these monsters. To their utter amazement they did not prepare to eat them up, neither did they handle them roughly. "They jumped and danced round us," narrates Kindersley, "and roared with laughter, their enormous mouths wide open. The Todas proved themselves gentlemen." After having satisfied their very natural curiosity at the sight of the first white men they had ever met, they gave them their excellent buffalo-milk to drink, made them eat cheese and mushroom soup, and finally prepared a bed for them in the very same house which our wanderers had seen from the top of the hill. The place was dark but warm and dry, and the two men slept like the dead right through that day and the night following. The Todas on the contrary spent the whole of that night in solemn council, as came to be known later. Mr. Sullivan 2 states in his Government reports that when he had gained their love and confidence after some years of mutual intercourse they told him, when speaking of that memorable day, that for a long time they had expected in their mountains "people coming from the setting sun." Asked by Mr. Sullivan how they had got this information they invariably answered: "The buffaloes told us long ago. They always know everything." That night the Todas decided the lot of the English, and turned a fresh leaf in the book of their own history.

<sup>&</sup>lt;sup>1</sup>Translated from the German version published by Arthur Weber. Our German readers may obtain this book from the Jaeger'sche Verlagsbuchhandlung, Leipzig. Ed.

<sup>&</sup>lt;sup>2</sup> It is worth while mentioning that until this day the Todas call Mr. Sullivan "Father's brother," the most distinguished appellation amongst them. For reasons which will be stated later, the Todas recognise no other relationship than that of father, and even this only by name. He who adopts the child is considered as its father,

The next morning, when they saw that the strangers could hardly walk, they ordered their tributaries the Badagas to make a kind of stretcher on which the invalids might be carried. and Kinderslev further noticed that early in the morning they had sent away the Mala-Kurumbas. moment we saw no more these pygmies, until we returned to the Nilgiri at a later period," says Kindersley. As has since been told in the narratives of the missionary Metz, the Todas feared, not without reason, that the presence of the pygmean Mala-Kurumbas might be fatal to their guests, and therefore sent them back into their jungles, strictly forbidding them to look at the white men. The reason they gave for this strange interdiction was this: "If a Kurumba looked at some one who feared him and who was not accustomed to his glances, his look might kill." Naturally they had seen directly that the Englishmen shrank from these pygmies, and consequently they were prohibited from looking at them.

Our land-surveyors were most agreeably surprised at the unexpectedly lucky turn their adventure had taken. Resting comfortably on the stretchers made by the Badagas, they were now in a position to pay due attention to the way and the surroundings through which they were passing. The variety of the vegetation quite overwhelmed them. They saw combined in a small spot almost all the forms and species of the tropics as well as of northern climes. Often they came across an old fein-tree, round the knotted trunk of which flowered the aloe and the cactus. Violets bordered the feet of palm-trees, while the white stem of the birch and the trembling poplar reflected themselves in the quiet waters of the lake, close to the proud lotus, the royal flower of Egypt and India. They found on their way fruit-trees and berries from all lands and of all kinds-bananas, apple-trees and pine-apples as well as raspberries and garden straw-berries. Yea, Blue Mountains, country of Plenty, blessed abode! nature has chosen thee as a place in which to hold a sort of world-exhibition of all her marvels and her splendor.

During the whole time of their descent hundreds of rivulets purled and gurgled round our explorers, while fresh spring-water came forth out of the rifts of the rocks and moist vapors spread

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over warm mineral springs. A refreshing coolness fanned them from all sides, the like of which they had never experienced before in sultry India.

The first night of their home-journey was marked by a comical incident. After a short council between themselves, the Badagas suddenly seized the two Englishmen, stripped off their clothes and dipped them, despite their desperate resistance, into the warm mineral water of a pool, during which process they bathed their wounds and bleeding sores. This having been done, the Badagas proceeded to hold them in turns, on their folded arms, above the steam rising from the surface of the water, while they chanted some incantations, accompanied by the ible grimaces and intermittent awful screams. "For a while, anys Kindersley in his report, "we thought that they would sacrifice us to some of their sylvan deities."

The surveyors mistook their intentions, although it was only the next morning that they realised how unjust their suspicions had been. Now the Badagas rubbed their aching feet with a paste of soft loam and juicy herbs, wrapped them in warm blankets and sent them to sleep over the hot vapors. When Whish and Kindersley woke up the next morning an unusual sensation of well-being pervaded their bodies, and they specially felt an agreeable strengthening of their muscles. Every trace of pain was gone from the feet and the joints as if by magic. They rose hale and strong and with fresh vigor; so much so, that Whish says in a letter to a friend: "We felt dreadfully ashamed in the presence of these wild men, whom we had suspected so unjustly."

Towards noon they had descended the mountains so far that they already began to feel the heat very much. They noticed that they were below the fog-line and in Coimbatur territory. Whish writes that one thing had been a continual wonder to them. At every moment during their ascent they had met with traces of different wild beasts and had continually to be on the look-out lest they might by chance get into the lair of a tiger, or run against an elephant or a herd of cheetahs. "Whilst now, during our descent, the wood seemed deserted: the birds twittered from the distance only without coming near..... and not even a red

hare crossed our way." The Badagas led them down-hill on a narrow, winding footpath, which did not appear to be much used, though it was free from all hindrances and obstacles. At sunset they came out of the wood, and presently encountered people from the mountain villages of the Coimbatur district. But they could not introduce them to their companions. When the Badagas saw in the distance the coolies returning home from work, they suddenly disappeared, jumping like a herd of frightened apes from rock to rock. Again the Englishmen remained alone, but now they were on the border of the wood, and all danger had passed.

They called the coolies and learnt from them that they were in Windi, not far from Malabar, in a district diametrically opposite to the town of Coimbatur. The mountain chain in its whole expanse separated them from the waterfall Kalakambe, and from the village from which they started. The Malabar people led them to the high-road, and by supper-time they were seated under the hospitable roof of the Munsif of a small village. The next morning they procured horses, and towards evening they arrived in the village so well-known to them, from which they had started for the enchanted mountains but twelve days previously. The news that the ungodly Sāhabs had safely returned from the holy domain spread like wild-fire in the village and its neighborhood.

"The Devas did not punish these audacious adventurers; they have not even tormented them a little, these infidels, who dared to penetrate into this holy ground secluded for centuries from the rest of the world. What does this mean? Can they really be the chosen Sāḍhus?" Such queries and reflexions were uttered aloud and in whispers in all the villages around, until at last the occurrence became the great question of the day. The Brāhmaṇas wrapped themselves in ill-boding silence. "Such has been the will of the blessed Devas in this instance," said the elders, "but what will the future bring? The Gods only know!" The commotion spread far beyond the district. Hosts of superstitious Dravidians came to prostrate themselves before the English, and to render them the honors prescribed for the Chosen of the Gods.

The land-surveyors triumphed; the British prestige was firmly grounded for years to come at the feet of the Blue Mountains,

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MYSTERIOUS TRIBES.

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#### CHAPTER II.

New ascent of the Toddabeta mountain—England declares the Blue Mountains to be British territory, and pockets the Nilgiri—The Gods are degraded into mortals—Different hypotheses about the Todas.

Although I have drawn the description of these events from the printed report of Whish and Kindersley, our story almost gives the impression of being a fairy-tale. Desirous as I am to avoid even the bare suspicion of exaggeration, I shall keep strictly in the rest of my narrative to the words of the Collector of Coimbatur, the Right Honorable John Sullivan, whose report to the East India Company of the year 1819 lies before me. In this way it will have a purely official character. It will no longer be possible to consider it as an extract from the fantastic records of two halfstarved hunters, suffering from fever in consequence of the hardships undergone; nor will it rest any longer on the testimony of superstitious Dravidians; it will be the literal rendering of the report of an English official, and contain the essence of the statistical work on the Blue Mountains which he published later. Mr. John Sullivan lived in the Nilgiri, and in his capacity as an official he had for many a year much to do with the five tribes which inhabit them. The memory of this upright man will remain green in these mountains. It is still kept alive by the garden-city of Ootacamund, with its pretty lake, which he founded. His writings are easily procured, and bear testimony to everything that the reader will find in this book. It can only increase the interest of our story, if we render faithfully the words of the late Collector of Coimbatur.

During my stay in the Nīlgiri I have verified all the observations made by officials and missionaries with regard to the Todas and the Kurumbas; I have compared their statements and theories with those of General and Mrs. Morgan, as well as with the conclusions at which Mr. Sullivan arrived in his writings, and I vouch for their correctness. I now resume my story at the point where the land-surveyors returned to Madras, after their marvellous rescue.

The news of this newly discovered land and its inhabitants, as well as of the hospitality which the Todas had offered our heroes and the good services they had rendered, created such a sensation that it aroused the 'Fathers' of the East India Company out of their sleep, and they decided to investigate the matter.

A special messenger was sent from Madras to Coimbatur. Now-a-days this distance is covered in twelve hours; then it took as many days. The highest district official received the following order from his superiors: "Mr. John Sullivan, District Collector, is requested to investigate the unreasonable fables about the Blue Mountains and report officially on the same."

The Collector set to work directly to equip an expedition. This time it was not to consist, like that which the land-surveyors had gathered together, of a handful of people ready to disband at the first opportunity; it was to be strong and numerous enough to explore the polar regions, if need be. In the Collector's expedition were hosts of sepoys, some dozen of warelephants, hundreds of hunting leopards, of hounds and ponies, and, last not least, in the rear-guard over twenty experienced English hunters. Presents were also taken: arms for the Todas who never carry any, and gorgeous turbans for the Kurumbas who wear no such head-gear. Further there were tents, instruments, doctors, medicines, and also oxen to be slaughtered on the way. Some Indian prisoners were also taken, in case it might be necessary to risk human lives when exploding rocks or laying out roads. One thing only was missing-native guides. Every one of this calling had bolted. The fate of the two Malabar men during the last expedition was still vivid in the memory of all. Intimidated on the one hand by the Brahmanas, and on the other by the English and their prestige, the Dravidians guessed that the Devas might avenge themselves on Indians, while allowing the Bara-Sāhabs to go unpunished.

Three great Rājās sent emissaries from Mysore, Wadhwan and Malabar to entreat the Collector to spare the country and the many tribes. They said:

"The Gods sometimes keep back their wrath, but if once it explodes it is terrible. The projected ascent of the holy summits of the Toddabeta (Doddabeta) and Mukkardabeta would be the cause of unparalleled sufferings for the whole land. Seven hundred years ago the Kings of Chola and of Pandyan, intent on appropriating these mountains for themselves, took the field with their armies to fight the Devas, but ere they had even passed the fog-line they were precipitated

The ancient name for the Punjab.

down the rocks, their suites and their whole armies with them. So much blood had been spilled on that day that the ground and the rocks are still tinted red for several miles."

The Collector remained inflexible. It is always difficult to move an Englishman. He does not believe in the power of the Gods, but thinks, instead, that he has a divine right to annex everything which is easily attainable.

Mr. Sullivan started in January, 1819, with his caravan. Avoiding the fatal cataract, he began the ascent from Denaigon-kotta. Soon afterwards the astonished public read in the *Madras Courier* of January 30th and February 23rd the reports of the Collector, the main contents of which I shall now summarise:

"To the Most Honorable East India Company and Their Excellencies the Directors. I beg to say that according to the instructions received on such and such a day I have undertaken under such and such circumstances the expedition into the mountains. I did not succeed in obtaining any guides, for, under the pretext that these mountains belong to their Gods, the inhabitants declared they would rather languish and die in prison than cross the fog-line. Having therefore formed a small column of sepoys and of Europeans, I began the ascent on the 2nd of January from the village of Denaigonkotta, two miles distant from the foot of the Nīlgiri. . . . . . . . . . . . . . . . In order to give a clear conception of the climate of these mountains, I have the honor to submit to your Excellency the following parallel tables from the first to the last day of the expedition."

These tables state that while the thermometer continually showed 85° to 106° Fahrenheit over the whole Presidency of Madras from the 2nd to the 15th of January, it did not rise higher than 50° Fahrenheit in the Nīlgiri, a thousand feet above the level of the sea. As the expedition ascended higher and higher the thermometer gradually fell, until at last, at an altitude of 8,076 feet, it showed only 32° Fahrenheit during the coldest hours of the night.

To-day, when the Nilgiri is covered with European plantations and the town of Ootacamund counts about twelve thousand inhabitants, and everything is orderly and well organised, the climate of this lovely country is a marvellous and unparalleled phenomenon. At a distance of three hundred miles from Madras and eleven degrees from the equator, the difference of temperature on the

<sup>&</sup>lt;sup>1</sup> It is a fact that at some places, specially in Ootacamund, the rocks and the soil are of a red color; but this is due solely to the iron and the other elements they contain. The rain changes the streets of the town into orange-red rivers.

coldest and the hottest days is never more than fifteen to eighteen degrees. This is the case at an altitude of one thousand feet, as well as at one of eight thousand feet. We give below some proofs taken from Sullivan's first notes.

On January 2nd, at the height of one thousand feet above the sea, the thermometer according to Fahrenheit showed: "At 6 a.m., 57°; at 8 a.m., 61°; at 11 a.m.,62°; at 2 p.m.,68°; and at 8 p.m., 44°. At an altitude of 8,700 feet the same thermometer showed on January 15th: "At 6 a.m., 45°; at noontide until 2 p.m., 48°; at 8 p.m.,30°. In the night about two o'clock the water inside the jugs was slightly frozen. This was in January, at an altitude of almost nine thousand feet above the level of the sea. Down in the valley the thermometer showed on January 23rd, 85° of heat as early in the day as 8 a.m. At noon 99°; at 2 p.m., 108°; at 7 p.m., 97°; and at 2 a.m., 98°. In order not to bother the reader with figures, I shall conclude the statements about the climate of the Nīlgiri with the following parallel tables of the mean temperatures of Ootacamund, the present capital of the Blue Mountains, London, Bombay and Madras:

London 50°, Ootacamund (7,300 feet above the level of the sea) 57°, Bombay 81°, Madras 85°.

All the invalids of Madras, all people suffering from their livers, rushed into these beneficent mountains and in almost all cases regained their health. During the first two years after the founding of Ootacamund, from 1827 to 1829, only two persons died there out of the 3,000 permanent residents, and 1,313 passing visitors. Throughout all these years the mortality never exceeded \frac{1}{4}\tilde{\gamma}\til\tilde{\gamma}\tilde{\gamma}\tilde{\gamma}\tilde{\gamma}\tilde{\g

"The climate of the Nīlgiri may now be considered with certainty as the healthiest in India. Only in cases where some inner organ has already been hopelessly destroyed, can the fatal effects of a tropical climate not be cured in these mountains." (Records of the Medical Board of Madras.)

Mr. Sullivan mentions in his memoirs that the people living round the Nīlgiri had for centuries remained absolutely ignorant of this marvellous region, and adds in conclusion the following geographical and descriptive notes:

"The mountains of the Nīlgiri stretch from 76° to 77° Longitude East and from 11° to 12° of Latitude North. To the north they are inaccessible, owing to the rocks rising almost vertically; on the south, about forty miles from the sea, they are covered with impenetrable and consequently unexplored forests; to the west and east they are encompassed by the serrated rocks and heights of the Kṣhunḍ. It is therefore not astonishing that they have remained unknown outside of India for many centuries, and that even in India they were secure from the invasion of strangers on account of their peculiarities, so unusual in many respects. These two mountain chains, i.e., the Nīlgiri and the Kṣhunḍ, occupy together an area of 268,494 square miles, which are covered by masses of volcanic stones, valleys, ravines and rocks."

Owing to these circumstances, the expedition of Mr. Sullivan was obliged to leave behind, at an altitude of a thousand feet, the elephants and almost all the luggage. The further ascent could only be accomplished by means of ropes and pulleys. On the first day three of the prisoners perished; on the second seven. Whish and Kindersley accompanied Sullivan, but were not of much use to him, as they could not find the smooth foot-path by which the Baḍagas had carried them downwards. It had disappeared as if by magic, and though often looked for since, no one has yet come across it. The Baḍagas turned a deaf ear to all enquiries on that subject. Obviously they did not intend to surrender all their secrets to the English.

The main difficulty of the expedition consisted in the climbing of the vertical rocks which surround the Nīlgiri like a Chinese wall. Fifteen prisoners and two sepoys met their death in this attempt. Now the explorers had to hew steps in the rocks in order to find a footing, now they had to let themselves down by ropes into the ravines; many indeed were the obstacles in their path. But at last their efforts were crowned with success, and on the sixth day they reached a region which was fairly level. In the name of Great Britain the Collector here declared the Blue Mountains to be a royal domain. After the Union Jack had been hoisted on a rock Mr. Sullivan jokingly remarked that the Pevas of the Nīlgiri had now become British subjects.

From this moment they saw traces of human dwellings. They found themselves in a world of majestic and yet fairy-like beauty. But after a few hours this scenery suddenly disappeared as if

bewitched. "Again we came into the fog. A cloud, the approach of which we had not noticed, enwrapped us on all sides, although, according to Whish and Kindersley, we had passed the fog-line a considerable time before."

In those days the Madras meteorological station had not yet recognised the nature of this peculiar phenomenon, and could not for that reason trace it back to its true cause. Mr. Sullivan was therefore only able to express his astonishment at this curious spectacle, and to describe it as it then appeared. He says in his report:

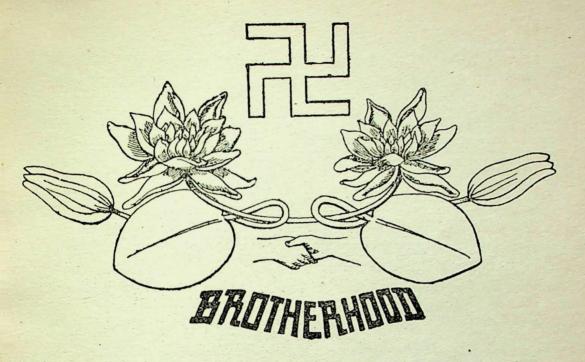
"For an hour at least, we felt ourselves amidst a tangible, dense, warm and mellow mist; in proof of which were our soaked clothes. The cloud was so thick that our men could not distinguish one another at the distance of half a step. Later on the figures of persons and separate parts of the surrounding scenery began to dance swiftly before our eyes, emerging suddenly out of the moist, bluish atmosphere, which had the appearance of being lit by Bengal fire, and then disappearing as suddenly into it again<sup>1</sup>."

In some parts where the ascent was very difficult and consequently slow, "the vapor became so intolerably hot that several of the Europeans almost suffocated."

Unfortunately the scientific investigators who accompanied Mr. Sullivan did not succeed, probably from lack of time, in investigating this phenomenon. The next year it was too late. When the greater part of the rocks (which previously surrounded these mountains) were blown up in order to make roads, and one after the other disappeared, this phenomenon also disappeared. The blue girdle of the Nīlgiri is gone. This curious mist is now but rarely seen, in fact only during the monsoon. Instead of it the real mountains have assumed from the distance a still brighter azure blue tint.

### (To be continued.)

During the monsoon, especially the south-west monsoon, the air is continually filled more or less with moisture. As the heat of the day gives way to the cool of eventide, and the vapors sink lower down, the fog, which forms itself on the summits, spreads gradually over all the rocks at the foot of the mountains. Added to this are the continual marshy evaporations from the woods, where the thick timber-growth keeps the soil moist all the year round, and where the moors and swamps never dry up, as happens in the valleys. As the Nilgiri chain is encompassed by a row of prominent heights with rocks, it follows that, for the most part of the year, it holds back the vapors, which then change into mist. Behind this fog-line the atmosphere in the mountains is always pure and clear. This mist is only seen from below; from the mountains above it is not visible. Up to the present the learned men of Madras have not been able to solve the problem of the unusual light blue color which appertains both to this mist and to the mountains.



## THE EFFECT OF ALCOHOL ON THE HUMAN ORGANISM'.

I must ask the reader to remember the limited scope of this paper. The problem of alcohol is so large—affecting so many aspects of life—and there are so many points of view from which it may be studied that, however intentionally restricted the outlook of any given writer may be, it is yet impossible for him to deal adequately, in a short space of a few pages, with a subject all approaches of which are wide and indefinite and so little marked by boundaries that no scientific demarcation can be made.

Perhaps therefore I may be allowed to state, firstly, what I have not considered in this article and, secondly, to refer very briefly to the literature of the subject before I deal in detail with the influence of alcohol on the human organism.

I shall not allude to the social evidence against alcohol, nor to the special criminological effects which this drug favors; nor to the economic problems of poverty and destitution in relation to high and low standards of wage-earning; the domestic disorganisation of the home; the biological factor of loss of parental feeling and the neglect of children; the immorality which directly and indirectly results from the mere fact of drinking in public places. These subjects are too wide to be included in one short article.

<sup>&</sup>lt;sup>1</sup> Abstract of a lecture given to the H. P. B. Lodge, London.

For similar reasons I must exclude the changes in social customs which show that the use of alcoholic beverages is being steadily abandoned in hospitals; in armies and navies; in exploratory expeditions; in athletics and among the more cultured classes of advancing nations. And also I must omit references to the comparative evidence which exists with regard to the effects of this class of drug on animal and plant life generally.

The account is heavy on all of these points, but I am considering only the direct action of alcohol on the human organism.

For further reference the following list may be consulted:

- 1. POPULAR STUDIES.
  - a. "Alcohol and the Individual," by Dr. Henry Smith Williams, McClure's Magazine, October 1908.
  - b. Alcohol and the Human Body, by Horsley and Sturge, 1907.
  - c. The Drink Problem, edited by Kelynack, 1907.
  - d. Rather more technical and less recent, "The Alcohol Number" of *The Practitioner*, November, 1902.
- 2. THEORIES OF ITS INFLUENCE ON MAN.
  - a. Alcoholism, by Dr. W. C. Sullivan, 1906.

(A study of convivial and industrial habits of drinking).

- b. Sociological Papers, Vol. III., 1906, containing papers by Dr. Reid and the writer, the former maintaining the position that race immunity to alcohol can be acquired by selective elimination of the alcoholically susceptible; the latter that a type of person with physical appetites is the most important consumer of alcoholic beverages, where social custom permits of this, and that alcoholic susceptibility is not the central factor in the problem.
- 3. Technical Investigations. 2
  - a. A joint American inquiry edited by J. S. Billings on Physiological Aspects of the Liquor Problem, 1903.
  - b. F. W. Mott's studies of alcohol in the third volume of the Archives of Neurology.

<sup>1</sup> Dr. Reid has published many earlier works on the same subject.

I have not given any references to mere statements of opinion when these are unsupported by fact. The Lancet published a manifesto signed by sixteen medical men in March 1907, but as these men, when challenged to produce the evidence upon which their conclusions had been founded, were unable to give any data in support of their contentions, I have intentionally omitted this and similar unscientific pronouncements from my list,

- c. Occupational Mortality—returns contained in the supplement to the 65th Annual Report of the Registrar-General of Births, Deaths and Marriages in England and Wales, 1908.
- d. Vols. I., II. and III. of Inter-Departmental Committee on Physical Detoriation, 1904.
- e. Royal Commission on the Care and Control of the Feeble-Minded, 1908.
- f. Home Office Report of the Inspector under the Inebriates Act 1879-1900, published 1906.
- g. Various Parliamentary Returns as to the sales of alcoholic beverages.
- h. "Criminal Statistics" returned under heading of "Judicial Statistics" give relation of alcohol and crime.
- 4. ALCOHOL AND THE STATE.

Consult E. R. L. Gould, E. R. Pease, J. Rowntree and A. Shernell, and special legal authorities.

5. ALCOHOL AND THE INDIVIDUAL TREATMENT OF INEBRIETY.

I know of no satisfactory work on this subject. As inebriates become extremely untruthful their statements of reformation cannot be trusted without positive confirmatory evidence, and no shorter period than three to five years of complete abstention from alcohol can be taken as evidence of cure. If therefore any drug or other cures for the condition of alcoholism exist, owing to lack of carefully balanced evidence it is not at present possible to discover them. Moreover, as disease states are not studied in those slighter but regular drinkers who subsequently abandon the habit, to find out at what stages partial recoveries are possible, one cannot even gauge to what extent more advanced inebriate treatment is simply waste of effort.

With these preliminary notes to act as guides to my subject I can proceed to examine the evidence and data connected with the title of this paper from three points of view as follows:

- I. Why the action of alcohol is not commonly understood.
- II. Facts about alcohol.
- III. How alcohol acts.
- I. WHY THE ACTION OF ALCOHOL IS NOT COMMONLY UNDERSTOOD.

I will only briefly enumerate the chief difficulties in this connexion.

1. The historic difficulty. With the growth of knowledge, disease-states formerly believed to be similar or even of identical nature are now often known to be the result of separate direct and indirect causes. Thus typhus fever was confused in the early part of last century with typhoid fever, and although there are a large number of diseases which cause enlargement of glands in the body, these enlargements were mostly grouped under the one term scrofula.

True alcoholic gout associated with a given deposit or presence of abnormal quantities of urate of soda in the joints or in the blood was also confused with other kinds of joint disease such as 'poor man's gout' or Rheumatoid Arthritis.

As diseases were not diagnosed with sufficient clearness, it was obviously difficult to separate the alcoholic from the non-alcoholic.

2. That alcoholic beverages cause drunkenness has been known for hundreds of years, because the state of drunkenness often comes on during or just after the swallowing of the liquid; but fatty and fibrous degenerations of tissues and the disease symptoms which result from them are gradual and insidious, and have only been recently proved to be due to alcoholic influences.

Evils due to alcohol were thus first put down to other habits and conditions of life.

- 3. Change in social habits. Because manual workers were once too poor to take either wines, spirits or beer, it was once true, as Sydenham stated, that 'more wise men than fools have gout,' but as at the present time manual work is better paid and the manual worker spends much on beer and the mind-worker has become much more abstemious, this relation of mental power to gout is no longer a true one, and we now see that there is no causal relation between gout and mental capacity. Gout is caused by alcoholic poisoning, and by this primarily if not exclusively.
- 4. The growth of town life, with its increased mind-strain and diminished opportunity for physical exercise as well as the increased prevalence of the public-house with its temptation to drink, has made alcoholic excess a more serious and noticeable evil than in earlier periods of civilisation.
- 5. Alcohol, like other narcotic drugs, has a very puzzling action. Most drugs are consistently stimulating or depressing, or have some

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other constant characteristic. Alcohol appears to stimulate first and paralyse only when larger doses are taken.

This favored the belief that small doses were beneficial and only large ones harmful.

- 6. Its so-called 'preservative action' made it appear to be a check to bad influences. We now know that it preserves dead animal and vegetable tissue by destroying living organisms that would affect these. No form of living tissue is benefited by its action.
- 7. Alcohol arouses a feeling of well-being which for many years was mistaken for a real increase in mental and physical capacity.
- 8. Because there are so few pleasant non-alcoholic beverages custom and taste have made its use widespread.
- 9. Like all narcotics it creates a powerful craving, so that the alcoholic habit once acquired is seldom abandoned.

For these reasons its pleasures have been insisted upon and its evils overlooked.

#### II. FACTS ABOUT ALCOHOL.

1. Alcoholic beverages contain many different varieties of alcohols, ethers, and other alcoholic substances and also others—non-alcoholic. It has been maintained because of this fact that the non-alcoholic substances must be taken into account.

That the alcoholic series are alone responsible for the disease produced is shown:

- (a). Because diseases caused experimentally by pure alcohols are similar to those caused by alcoholic beverages.
- (b). Because the craving created by one alcoholic drink can be satisfied by another, but not by a non-alcoholic. To a drunkard whisky or brandy can on occasion take the place of beer or wine, but lemonade, tea or coffee do not, nor can a non-alcoholic ale take the place of an alcoholic one. The craving is alcoholic and can only be satisfied by alcohol in some form.
- (c). Constant drinkers tend to pass from the lighter wines and ales to the heavier ones and from these to spirits, absinthe and even methylated-spirit drinking.

It is obvious therefore that alcohol, and not the other substances, is the main factor to consider.

2. Alcohol and Race. There are no facts which prove that the same quantities of alcoholic substances affect individuals of one race more prejudicially than the individuals of any other.

There would seem to be some reason for thinking that primitive peoples drink to excess more frequently than cultured, but as they eat to excess also, this fact has probably no direct bearing on the influence of alcohol on the human organism.

3. Alcohol and the Individual. It is perfectly certain that some individuals are much more susceptible than others. I have myself known an instance of a man whom a single glass of light ale would put into a state of dangerous homicidal excitement, and there are many who may drink large quantities with little immediate effect. The fact of this difference is quite undoubted, but its significance has yet to be explained. Possibly mentally organised men and women are less able to take large quantities without intoxication and are more readily injured by its use than those having little mental power but a strong physique. And children may be also more susceptible than adults and perhaps women than men, but positive evidence on this most important subject is lacking.

There remains therefore the more general question of the general medical and statistical evidence of alcoholic disease as seen under ordinary circumstances.

4. Physical effects of alcohol. The question whether alcohol is or is not a food may be dismissed in the present paper, because its poison value is so far in excess of its food value that it can never be seriously considered as a food-product under any circumstances. As a drug it no doubt has its place in medical treatment; as a flavoring agent in beverages, it still has and will have for many years to come many defenders, but as a food-product it can never be seriously regarded, because the consumption of alcohol on a food basis would lead to the drinking of such quantities that drunkenness and death would inevitably result. Fatty, starchy and other heat-forming foods are harmless in their action, but until we can so modify the influence of alcohol that its heat-giving qualities are not accompanied by tissue disorganisa-

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tion, it cannot, for obvious reasons, be thought of as a food. If it were so modified it would probably not have the alcohol qualities and its attraction would therefore be slight. The one question to decide is for this reason whether as a flavoring agent for beverages it is or is not, when present in small quantities, more or less harmless.

Alcohol is a member of a group of drugs to which opium, tobacco, hemp (the Indian narcotic) and coca (the South American narcotic) belong, but although all these other drugs have been widely used by different races of mankind, it is quite certain that none of them give rise to such positive disease-states. All of them are harmful, all of them create cravings which are very difficult to overcome, but none of them leave such lasting effects on human and animal organisms. There are forms of alcoholic disease for every group of tissues in the body.

In the nervous system fatty or other degenerate changes have been shown to result from its influence in the brain and spinal cord, and alcoholic neuritis is a recognised form of nerve disease. the digestive system changes in the cells of the stomach and alcoholic liver disease (hobnail liver) are common results of its action. the circulatory system fatty disease of the heart and atheroma of the blood-vessels. Disease of the joints occurs in gout. Its effect on the muscles is easily recognised in the thick voice which the weakening of the throat-muscles entails; on lung tissue in the liability to consumption and pneumonia. No tissue in the body is resistent to its influence. Even with regard to parentage, Mathew Duncan, Tredgold, Sullivan, Ballantyne and others have shown that it is particularly dangerous; and Mott asserts that "epilepsy, insanity, imbecility, idiocy, mental weakness and loss of moral control and will-power are frequently the heritage of children born of drunken parents and chronic tipplers." Is it at all likely that a drug so powerful as to produce these changes when taken in large quantities can be a safe drug to use when individuals are in good health, even though they do take it less excessively?

Of the shorter life of the moderate drinker as compared with the abstainer recent insurance statistics appear to afford proof, as from six to eight years shorter life (varying at different age periods)

<sup>1 4</sup>th Croonian Lecture,

is the insurance calculation on this subject where insurance societies have kept the abstaining and moderate non-abstaining classes distinct. And although there are other influences at work to make a positive conclusion difficult to form, yet the very much shorter life of those engaged in occupations where alcoholic drinking is customary makes it exceedingly probable that the 'moderate' drinker does suffer, though to a less degree.

5. Mental effects of alcohol. Although, as we have seen, there is a bare possibility that a sufficiently small dose (and it obviously must be a very small one) may not be harmful, as it might be that the longer life of the abstainer over the moderate drinker is due to other than alcoholic causes, yet even this hope is no longer tenable when the influence of alcohol on the mind is once understood.

Statistics taken in America and confirmed by the results from other countries, show that from the replies of 115 men of distinction 108 avoid alcohol before and during work, four are total abstainers and only twelve take it during working hours, the feeling being that the best work is done without its influence.

Kraepelin and investigators who have followed him have been able to prove that, except for a temporary acceleration in very simple ideas, there is no quickening in the performance of any thought-process; that from the first it tends to be less accurate; and that all more complicated mental work is actually performed more slowly, though persons taking small quantities of alcohol as compared with abstainers are under the impression that their work is better than it actually is.

The business glass and the complimentary dinner to buyers are, of course, founded on the assumption, now shown to be an experimentally valid one, that alcohol impairs the judgment and makes the buyer less critical in his purchases. And the after-dinner speech (which is notorious for its flat reading next day, should it by chance be reported, though it seemed to the diners quite sparkling) is an instance of a similar kind.

At the present time so powerful is the evidence against alcohol, and so little that is of value can be said in its favor, that I doubt if any medical man could be found who if asked what alcohol is good for in health or disease could truthfully name even a single condition, if the exception of its value in syncopic attacks

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(in which sal volatile is equally efficient) were excluded. This brings us to the last point.

#### III. How Alcohol Acts.

Alcohol is what is called a devolutional drug, that is to say it acts most readily on the highest tissues of the nervous system, and as the dose increases, paralyses lower and lower tissues as its influence deepens. Thus a man at first has less self-control; is more bombastic and less critical, and in a still lower stage performs immoral acts of which he feels genuinely ashamed next day. At a still later stage he loses control of his power of movement, staggers in walking, has defects in vision and hearing, and at last becomes so helpless that speech (which has gradually become slower and more muttering) and movement are alike impossible, until loss of consciousness, coma and death may result.

What appears to be stimulus in the earliest stage is, as we have seen, in the mental field a loss of controlling power, so that thoughts flow less restrictedly, and the state has in this respect some relation to mania in the insane; what appears to be a heart stimulus is now known to be the result of a paralysis of the regulating nerve of the heart, and the other nerve is affected when on a larger dose death ensues. It is in no sense a stimulant, but a consistent narcotic, checking the function first of the highest nerve cells, secondly of the lower centres and lastly of the lowest nerve impulses that are immediately connected with life.

In this respect alcohol is not alone; what can happen in a few minutes with alcohol, opium and other similar drugs, takes place in about two years in the one perfect devolutional disease that is known (general paralysis of the Insane).

Here also the highest mind centres are attacked first, here also grand ideas, bombastic display, slurring speech, staggering gait become developed, and in the end a paralysis which precedes death. Just as the moderate alcoholic thinks he is better for his single glass of beer or his wineglass of wine or his evening allowance of whisky or brandy before going to bed, so the general paralytic at the commencement of his disease states dogmatically that he has never felt better in his life, that his mind is clearer and his judgment sounder, though he may that very day have become an inmate of a lunatic asylum.

Were there no other fact against alcohol than this, that its effect closely resembles the most fatal and most degrading disease that is known, its action under any circumstances ought to be suspected; but when it can be shown that a living plant or animal cell is often altered in even one per cent solutions of this drug; that its effect on animals seems to be not unlike its effect on man; that experimentally it has been shown that man works less perfectly with any (even a slight) appreciable quantity of alcohol; that insurance statistics reveal that the abstainer has the best expectation of life; that occupational mortality returns prove the alcohol-influenced trades to have the worst mortality; that not a single tissue in the body can be named which can claim exemption from its harmful action; then I think it must be conceded that this drug has no place in healthy life-conditions, and its medical value, if it has any, is largely a question which the future alone can decide.

J. LIONEL TAYLER, M.R.C.S.

Desire of wine and all delicious drinks, Which many a famous warrior overturns, Thou couldst repress; nor did the dancing ruby Sparkling, out-poured, the flavour, or the smell Or taste that cheers the heart of gods and men, Allure thee from the cool crystalline stream. Wherever fountain or fresh current flowed Against the eastern ray, translucent, pure With touch ethereal of heaven's fiery rod, I drank, from the clear milky juice allaying Thirst, and refreshed; nor envied them the grape Whose heads that turbulent liquor fills with fumes. O madness, to think use of strongest wines, And strongest drinks, our chief support of health, When God with these forbidden made choice to rear His mighty champion, strong above compare, Whose drink was only from the limpid brook! MILTON.

#### AN EIGHTEENTH CENTURY BROTHERHOOD.

F the common opinion that the eighteenth century was a time of spiritual deadness in spiritual deadness is a correct one, such a flat and dreary condition would no doubt be the natural consequence of the prolonged previous period of religious warfare, which had left the world weary of controversy. The conflicts of the preceding century, which had secured political liberty, had also obtained for the world some degree of freedom of thought, but the religious compromise wrested with so much difficulty from king and priest, which parcelled out Europe into Catholic and Protestant, was obviously only the precursor of the complete liberty of thought required by succeeding generations of spiritual teachers.

The great burst of intellectual and artistic development in the German-speaking states, which resulted in geniuses like Kant, Beethoven, Goethe and stars of lesser magnitude, is especially interesting to students of religious thought, who may trace here a reaction from the indifference to spiritual questions which almost seems to have been the result of the recently acquired permission to believe and worship with some degree of freedom. Though a purely abstract piece of close reasoning, Kant's Critique of Pure Reason is as evidently the result of interest in the ideal worlds as is the more human creation of Faust, Goethe's greatest work. This last is a marvellous compilation of deep thought and beautiful poetry, developing through a wild medley of myth and magic into the mystical religious drama that forms such a splendid close to the immortal book.

That strange, fantastic romance, Wilhelm Meister's Apprenticeship and Travels is another instance of the importance attached by Goethe to the inner life. Possessing little interest for the ordinary novel-reader, it is nevertheless crowded with wise savings and acute criticisms, and the author's unequalled powers of observation and analysis are evident in the great variety of characters that throng the constantly shifting scenes of the hero's wanderings. A strange assortment of both ordinary and extraordinary events, with dramatis persona varying indifferently from the lowest to the highest class, presented to us in the shape of casual sketches of life seen through the eyes of an inexperienced young man, the whole work throws much light on the social life of the time. The hero views his experiences from a purely romantic standpoint, and the book may well be more truly autobiographical than the accredited *Dichtung und Wahrheit*, where Goethe records such thoughts and feelings as he wished to appear before the world.

Much of the interest that has been felt in Wilhelm Meister results from the incidental conversations and dissertations on all sorts of topics, religion, philosophy, literature, the fine arts and most of all the art of living, great stress being laid on the acquisition of Bildung, or culture. To gain this precious possession the student is advised to seek inspiration in great works, leaving untouched what is mediocre and commonplace, which will not attract those who have seen better things. With this object, a fine poem or some good music, or great work of art should be a daily necessity, and among such influences Shakspere is most highly revered.

The hero's first introduction to the great English dramatist is thus described: "The stream of that mighty genius laid hold of him and led him down to a shoreless ocean, where he soon completely forgot and lost himself." Further, Shakspere's works are called: "Performances of some celestial genius, descending among men to make them, by the mildest instructions, acquainted with themselves-the unclosed awful books of fate, while the whirlwind of most impassioned life was howling through the leaves and tossing them fiercely to and fro-an enchanter summoning by magic formulas a vast multitude of spiritual shapes into his cell." The long and elaborate analysis of Hamlet is one of the best known parts of the book, where he is compared "to a costly jar in which an oaktree has been planted, the roots expand, the jar is shivered. A lovely, pure and most moral nature, without the strength of nerve which forms a hero, sinks beneath a burden which it cannot bear and must not cast away." Even more familiar is the oft-sung poem: "Know'st thou the land, where lemon-trees do bloom," while the old harper's pathetic verses, which formed the solace of the unfortunate Queen Louisa of Prussia, are scarcely less beautiful.

> Who never ate his bread in sorrow Who never spent the darksome hours Weeping and watching for the morrow, He knows you not, ye heavenly powers.

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As well as those beginning:

Who longs in solitude to live Ah! soon his wish will gain; Men hope and love, men get and give And leave him to his pain.

Notwithstanding the charm of the poems and the brilliancy of the comments and discussions, diligent searchers may find still more important questions developed in Wilhelm Meister, for it soon becomes evident that behind the scene is a deeper pattern traced by wise hands, while the hero's apparently purposeless adventures, which land him in such incongruous environments, are watched by a powerful body of men, who are his guardians, though unknown to him. The secret societies of all descriptions that honeycombed the eighteenth century and form a common topic in romances dealing with the period here assume a strictly ethical and didactic character, resembling in that respect the secret and semi-secret religious organisations of those independent spirits who could not obtain sufficient spiritual sustenance from the orthodox Catholicism and Protestantism of the day, such as the Herrnhuter herein described, and other similar associations. The body of aristocratic and highly cultured German gentlemen that stand in the background of the story guiding the Apprenticeship of Wilhelm Meister and manipulating those events that will serve to form his character by giving him the needful experience, have however as little in common with these pious Nonconformists as with the well-known machinery of political societies. Their methods and the composition of the bonds that unite them with their disciples are more in touch with Freemasonry and seem to be a reflexion of masonic systems, as may be at once seen in the titles, Apprenticeship and Travels, to which latter designation the book is changed when the great day comes that sees the end of the hero's apprenticeship and his admittance into a higher grade.

Wilhelm's first initiation into the rank of Assistant was conducted by the cynic Jarno, with whom he has often held intercourse under the impression that he was in the company of an officer in the army and an experienced man of the world, from whose lips trenchant words of wisdom often fall. One of these axioms was "Thought expands but lames; action animates but narrows"; another: "Here or nowhere is America," meaning that those who

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wait to succeed until they can find different environment will wait for ever. The influence of will on destiny had been a favorite topic with the strangers who from time to time gave Wilhelm advice, and showed no consideration for the weak-witted and hesitating. Little of Jarno's present rôle had however transpired before the time when Wilhelm was led to a secret room in one of these mysterious places, where his fate has taken him, and told that he is now free having learnt wisdom. In a much lesser degree this scene might recall the marvellous moment in the Purgatorio, when Dante hears that having passed through the pains and labors of the purgatorial hell he has gained free-will and is "crowned and mitred," needing henceforward neither King nor Priest.

Henceforth Wilhelm Meister will be counted among those called Assistants, who hold the privilege of one day rising to be Masters, should they succeed in satisfying the ruling powers. Endless hindrances and obstacles are put in the way of the unfit, to whom the higher grades will always be unattainable.

The Apprenticeship appeared in the author's prime and ends with the hero's student days, many years elapsing before his later adventures were chronicled in the Travels, which show the sevenity of one who has gained an assured position in his own world, though still in one sense a learner who must gain experience. During his travels he is under a rule which compels him to spend a certain part of his life in constant journeying about the world, not more than three nights being spent in one place; and we infer that other and stricter rules become evident as the candidate for advancement progresses onward. This book seems almost undecipherable at times, as if written in some glyph or symbol that must not betray too many secrets. The would-be learner is frequently met with the answer "at present you can know no more," from the instructors who still surround him as of old and appear when they see fit.

As he wanders about the world both new and old acquaintances come across his path, whether on the open road or in the mysterious halls and crypts where sometimes strange ceremonies occur, and those he has known formerly as ordinary men of the world appear in symbolical robes whose import remains unexplained. Far more vague and disjointed than the earlier books, the dim and inexplicable events that occur seem simply a reflexion of thoughts and feelings, though all the story was chiefly concerned with Wilhelm Meister's states of mind, external experiences having always been contingent on and representative of mental developments. Beginning with his first inspiration, his father's art-collection, one influence after another is emphasised as he is drawn in various directions, good and bad, wise or unwise. Here is a record of the impressions of poetic and thoughtful youth as it traverses the world seeking experience and learning firsthand from humanity instead of through the usual medium of books. The supreme importance of the inner life relatively to outer events is shown in the following beautiful passage in the Apprenticeship.

Nothing reached and acquired produces on the heart the effect that their longing for it at a distance had led them to anticipate. Now fate has exalted the poet above all this as if he were God—he has a fellow-feeling for the mournful and the joyful in the fate of all human beings—is at once a teacher, a prophet, a friend of Gods and men. How! thou wouldst have him descend from his height to some paltry occupation! He who is fashioned like the bird to hover round the world, to nestle on the lofty summits, to feed on buds and fruits, exchanging gaily one bough for another, should he work at the plough like an ox, or be tied up in a chain like a dog to guard the farmyard by his barking? Poets have lived so in times when true nobleness was better reverenced; and so should they ever live. Sufficiently provided for within, they need little from without; the gift of communicating lofty emotions and glorious images to men served them as a rich inheritance. They found a home in every habitation of the world and the lowliness of their condition but exalted them the more.

In the course of his wanderings Wilhelm arrives at a district devoted to education, where a variety of instruction is given not only to the young, but also to those studying especial arts and sciences. Having often discussed educational theories with Jarno and others, who had laid down as an axiom that only real students should enquire into origins and objects, children being satisfied with superficial aspects, this so-called Pedagogic Province was deeply interesting to him. Jarno further explained that the average man never attains the stage when the comprehensible appears common and insipid, adding that this stage may well be called glorious, as it is the middle point between despair and deification. Among other interesting incidents in the methods here pursued, Wilhelm is much delighted with the song of the art students, expressing their aims and inspiration, of which the last verse may be quoted, though all is worthy of notice:

Thousand fold and graceful, show thou Form from forms evolving fair.
And of man's bright image know thou That a God once tarried there:
And whate'er your tasks or prizes Stand as brethren one and all,
While, like song, sweet incense rises From the altar at your call.

Their dwellings are much handsomer than those of the musicians, as it is held that "Plastic artists should dwell like Kings and Gods; how else are they to build and decorate for Kings and Gods?" On the other hand they need no festival, a necessity for the musician, as his works of art are always before him. We seem to have in this ideal educational institute a concrete representation of the many dissertations on Bildung, or culture, in the carlier volumes, which was explained to be such an important factor in development. Great importance is also attached to ethical and religious education, and the divisions into stages or grades reappear, as is seen in the exercises and dress of the younger students. Through the symbolical gestures of the children reverence is inculcated, for it is the one thing they do not bring into the world, though absolutely necessary for right thinking and acting. Much of the education of the young is simply given to unfold that which is already within them, but humanity does not willingly submit itself to reverence, which only appears spontaneously towards a favored few who are consequently often honored as Saints or Gods. The children's symbolic exercises briefly express the three main divisions of religion, the natural, where reverence is shown to those above, the second stage, the philosophical, when they learn to reverence those around them, and the final attainment in Christianity, which reverences what is beneath it.

One of the rules of the Union of which Wilhelm Meister is a member is:

To honor every species of religious worship, for all of them are comprehended more or less directly in the Creed; they must also respect all forms of government, in whatever place they may happen to sojourn as they wander over the world, and a final requisition is rigorously exacted that they should practise and inculcate such manners and morals as the reverence for ourselves, which arises out of the three reverences. To this all must profess adherence, though there will be some among these who have even in youth had the joy and good fortune to be initiated likewise into the higher general wisdom taught in certain cases by those venerable men.

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In the last chapter of the *Travels* is a long description of the nature of this Union that unites all the members and grades in a holy bond, whether Masters, Assistants or Apprentices, Wanderers or Renunciants. All in their place compose the Union that belongs to the whole world.

Simple and grand is the thought; easy is its execution by understanding and strength. Unity is all-powerful; no division therefore, no contention among us. Let a man learn to figure himself without permanent external relation; let him seek consistency and sequence not in circumstances but in himself; there will he find it; let him cherish and nourish it. He who devotes himself to the most needful will in all cases advance to his purpose with greatest certainty; others, aiming at the higher, the more delicate, require greater prudence even in. the choice of their path. But let a man attempt what he will, he is not as an individual sufficient for himself. Society therefore remains the greatest necessity, and all persons capable of service ought to be in communication with each other. All know how and on what principles this Union has been fixed and founded and there is no member who could not apply his faculties to some definite purpose at any given moment or who is not assured that in all places whither chance, inclination or even passion may conduct him he will be received, employed, or assisted, and in adverse circumstances as far as possible refitted and indemnified.

And thus we arrive at the solemn parting scene at the close of the book, when all the constituent principles of the Union were explained, before the Wanderers and Renunciants started on yet another journey, and the song of the travellers concluded this last meeting and the book:

Keep not standing, fixed and rooted; Briskly venture, briskly roam, Head and hand, where'er thou foot it, And stout heart are still at home. In each land the sun doth visit We are gay whate'er betide; To give space for wandering is it That the world was made so wide.

CAROLINE CUST.

## THE TEST 1.

The birds, clad in purple and gold, had ceased their warblings; the graceful humming-birds and bulbuls no longer pursued one another from branch to branch, though faint appealing cries could still be heard from time to time, summoning some feathered wanderer to the nest.

With legs crossed and hands resting on his knees, head erect and steadfast gaze, the Lord Buddha was plunged in meditation beneath a jambu-tree. Within the glade the silence was so profound, so filled with a mysterious blessing, that even an unbeliever, chancing to pass by, would have prostrated himself to the ground in reverent worship, whilst the fiercest of wild beasts would have approached the Saint with a feeling of mingled awe and love.

Suddenly, the hind which was sheltering her fawn beneath the robe of the Blessed One raised her delicate head, sniffing the air in surprise. A dull murmuring sound was heard; at first a faint noise of distant voices; then the tramp of hurried steps along the ground, until finally there emerged into the glade a small escort. At its head was a handsome youth, of bronzed complexion and wearing rich garments, embroidered with precious stones.

Making an imperative sign to his fellow-travellers, he came forward alone towards the Buddha. When quite close to that calm, majestic countenance, he flung himself in earnest adoration at the feet of the Blessed One. Then he rose to his feet and stood with downcast head and clasped hands, in an attitude of fervent worship.

The Lord Buddha remained motionless, but a ray of tenderness lit up His glance.

"Bhagavat," said the young man, lifting up his voice at last, "I greet Thee, Blessed One. I come from a distant realm, the land of Kanchamba. My name is Djêta; I am the King's son and the heir to the throne, and I have come to ask a favor of Thee. Ever since Thy fame reached me, O Bhagavat, I have had neither rest nor peace of mind: The treasures of my palace have no charm for me; my wives and friends can no longer delight my heart or my

<sup>&</sup>lt;sup>1</sup> Translated for The Theosophist from the Revue Théosophique by Frederick Rothwell.

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senses. I aspire towards a higher life. Receive me as Thy disciple, O Blessed One; Thou couldst find no one more devoted than myself."

The Lord Buddha kept His calm, gentle glance fixed on the prince, but not a sound escaped His lips. Prince Djêta continued:

"Wilt Thou not deign to answer me, O Bhagavat? Dost Thou regard me as unworthy of such a privilege? From my earliest infancy, O Saint, I have led an unstained life, practised virtue and followed the commandments of the Law; I have lived in accordance with the custom and the morality of my country, and have diligently studied the Sacred Books. Does that not suffice to command Thy attention? May I not become Thy disciple?"

"No," was the only answer.

"Speak, then, O Bhagavat! and I will bow to Thy wish. What must I do to win this privilege?"

"Seek, and thou shalt find."

"Find what?" said the young prince, in tones of anguish.

As Gautama Buddha made no reply, he continued:

"Be it so; I will seek. Doubtless this is some test Thou art pleased to impose upon me?"

"Perhaps!"

"And when may I be permitted to return to thee?"

"When seven moons have followed the rainy season."

Djêta bowed his head. Without another word he threw himself on to the ground, remaining long in this humble attitude. Then he rose to his feet and slowly retired. The small escort disappeared in the night, every sound died away, and the confiding hind, laying her head on the knees of the Blessed One, fell asleep by the side of her fawn.

The Lord Buddha was again deep in meditation.

Seven moons after the rainy season, in the self-same glade and under the same jambu-tree, the Lord Buddha was sitting.

The sun had gone down in a pool of blood, and great black clouds were driving across the heavens, harbingers of a storm. The air was sultry and oppressive.

A feeling of vague unrest hung over the forest and its tenants. Many of them had come for shelter close to the Blessed One. Birds cowered in flocks in the branches of the overhanging tree, filling the air with plaintive cries. A young panther was sporting at His feet, careless of the threatening hurricane.

In dreadful fury, the storm burst upon the forest. A deluge of rain came down and the trees mound beneath the onset. The jambu-tree alone remained untouched; not a drop of rain fell on the Lord Buddha.

The storm raged around, but no storm can check a determined will. As the twilight hour approached, Prince Djêta drew near to the feet of the Blessed One.

"O Bhagavat! The hour I have awaited with such impatience has at last come. Again and again has dawn followed on twilight and twilight followed on dawn. And now the holy, the longed-for hour has come. . . . . Speak, O Bhagavat! The tests Thou didst announce have not assailed me. I have continued to live a life of purity, adding thereto asceticism and privations of every kind, forcing myself to become indifferent to sensual delights, to pleasures and riches even within my own palace, subjecting myself to solitary and prolonged meditation. Wilt Thou accept me as thy disciple this time?"

" No."

Djêta, filled with dismay, raised the skirt of his gown to his face. Tears were in his eyes, and for long he said not a word.

Then in trembling accents, he lifted up his voice once more:
"Wilt Thou deign to speak to Thy servant, O Blessed One?
Wilt Thou deign to tell him the reason of this refusal?"

The Lord had now come out of His motionless attitude. With caressing hand, He quieted the young panther, which had kept up a dull growl in the presence of Djêta. The roar of the thunder had ceased, and the very wind was stilled to listen to the words of the Blessed One.

"Noble prince, the tests that awaited thee are not such as are spoken of in the outside world. I did not ask thee to give up thy wives and thy pleasures, and to live a life of privation and asceticism. The tests to which thou hast been submitted without suspecting it, called forth by a former Karma, came from thy own nature; and thou hast failed before these tests. Return to thy palace and content thyself with living the life of a virtuous man. Not yet art thou ready for the life of the disciple."

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His bronzed cheeks purple with confusion, Prince Djêta said in anxious tones:

"Wilt Thou deign to explain, O Bhagavat, the tests in which I have failed? Though my shame be thereby increased, yet ardently do I seek for light."

"I will tell thee," said the Lord Buddha. "Thy first test was the test of calumny. Dost thou remember, noble prince, that in thine own palace, at thy father's court, thou wert accused of a fault thou didst not commit? Instead of waiting quietly until men's minds had become enlightened, or else accepting this humiliation as a debt of destiny which it was thy duty to pay, thou wert anxious to defend thyself, protesting thine innocence and even going so far as to rebel against the wrong. Such was thy first failing."

"If I had deserved these accusations, I would have borne them," said Djêta, turning pale; "I knew, however, that I was innocent."

"The good and virtuous man is right in protesting his innocence, and defending himself; but he who would enter the Path, he who would be my disciple, must bear with injustice and slander without uttering a word in self-defence; he must be able to wear the crown of glory or the mantle of infamy, indifferent to both alike."

Djêta bowed his head.

The Lord Buddha continued:

"In the second test, it was thy egoism that was the cause of thy lapse—the selfishness of a great affection. Thou didst love thy friend Yachas as thyself: close was the tie that bound you. Now it happened that a new-comer at thy father's Court, having need of Yachas for some purpose of his own, laid siege to his heart, endeavoring to come between you and win his friendship. Instead of being resigned and tearing up the rank weeds that were taking root in thy soul—instead of loving Yachas for himself, and not for the joy his friendship caused thee—a feeling of rebellion entered thy heart, and thou didst thy best to fling obstacles in Bhallika's path, directing against him a current of angry thoughts.

"I knew that the friendship of Bhallika for Yachas had its origin in self-interest," protested Djêta. "Was it not my duty to warn my friend, and protect him against Bhallika's intrigues?"

"Canst thou be sure that Bhallika's interested friendship would not have become purified in the course of time? Art thou certain it was not destined to become sincere some day? Besides, O Prince, though the good and virtuous man may be allowed to defend his affections, as he would his honour, the sage, he who would enter the Path and become my disciple must practise the renunciation even of his dearest affections; he must tear from his heart the bleeding roots of jealousy and egoism, and accept the betrayal of his most devoted friends without any feeling of bitterness.

"Noble prince, the treasures of thy father the king, the delights of the senses and the pleasures of vanity have no longer any attraction for thee; it has been no merit on thy part to abstain from them. In the presence of real renunciation—that which was offered thee—thy courage failed; thou wert unable to clothe thyself with the bleeding robe of sacrifice, of love which gives without asking for any return."

Djêta bowed his head and, for the third time, confusion entered his soul. Then his questioning glance again fell on the Sage:

"Speak again, O Bhagavat! Overwhelm me with shame once more. Night has come upon me, a darkness more profound than that which now surrounds us."

The Blessed One said:

"Noble prince, a third time hast thou failed through lack of love. Nanda, one of thy wives, committed a grave fault, whereupon thou didst cause her to be driven forth from thy palace, without showing any pity for her youth and ignorance."

"O Bhagavat! Could I act otherwise? Was it not my duty to preserve my own honour and that of my palace, rather than keep by my side a guilty, fickle woman? In shutting my eyes against the evil done, should I not have been hurling an insulting defiance against the morality of my country? Would not such a course have been an outrage on my ideal of purity?"

"Noble prince, must I repeat the same thing once more? The man of the world, even when virtuous and of good repute, is permitted to think of his right, to think of preserving his own honor. He may judge and punish, or drive from his presence. The sage however does not judge; seeking to understand, he pardons. His eyes are more eager to discover an excuse for a fault than the fault

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itself; in his heart there is more tenderness and compassion for his brothers than there are drops of water in the bosom of the sea.

"Purity is not a virtue: it is merely the abstaining from evil. The sage attributes thereto no merit whatsoever. Purity of life may even become a stumbling-block on the Path, for unless girt about with love and pity it often leads to pride and hardness of heart. Then it has become nothing more than a phantom of purity. In the course of thy travels, noble prince, hast thou ever raised thine eyes to the lofty mountains of the Himālayas at the hour of sunset? Hast thou seen those mighty, snow-clad peaks, on which everything seemed frozen and dead, suddenly light up with glowing pink tints, delighting heart and eyes with their beauty? Such is purity: apart from love, it may be nothing more than a white shroud of death to the soul; but if love blooms upon it, it becomes the channel through which pours a mighty Life."

Djêta's eyes filled with tears. Without a word in reply, he flung himself to the ground. Finally, he said in husky tones:

"O Bhagavat, take not from me the sun of Thy presence without granting me one more favor. Permit me to make a fresh attempt, another appeal to Thy justice. I know now what Thou requirest of me."

"I consent," said the Lord, and, as He gazed on the prostrate youth, so bright a glance shone in His eyes and so gentle was His smile that the whole glade appeared to be illumined, and the birds, believing that dawn had appeared, began to warble out their morning hymns.

Torches lit up the path as the small escort disappeared in the darkness of the night. The prince followed slowly. As they issued from the forest, in the dim glory of the new-born day, the elephants were awaiting their master to resume their journey to the land of Kanchamba. And in the peaceful glade, beneath the jambu-tree, the Lord Buddha was again deep in meditation.

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No sooner had Djêta returned to the kingdom of Kanchamba than he found himself obliged to assume the reins of government, as the King, his father, had fallen seriously ill. Nobly and conscientiously did he acquit himself of his new responsibilities, making for himself a reputation for justice and kindness, The first thing he did was to load with honors Yachas and his friend Bhallika, making them a present of two princely dwellings, close to each other. He had his wife Nanda sought for, and brought back home to the royal palace. This action roused great bitterness; it caused his father's old servants to grumble, and brought much scandal upon himself. Mistrust, once aroused, grew rapidly, and criticism followed upon criticism. The just and beneficent, though at times imprudent, reforms which through love for his people Djêta imposed on his ministers gave rise to imputations of despotism and autocracy.

Djêta remained unmoved by these secret attacks, welcoming the scratches of the thorns as he had done the perfume of the roses. All the same, a veritable clique was formed against him, secretly fomented by his younger brother, an ambitious youth eager to take Djêta's place. A rumour was purposely spread abroad that Djêta was an autocrat, and that, all his projects for reform notwithstanding, he would bring the kingdom to ruin. It was said that he was under the influence of that beggar-monk whose reputation had spread over the town of Kanchamba, and that it was his intention to abolish the customs and practices ordained by law and tradition, and to establish a new religion.

One day Djêta heard a rumor of a plot being formed against him. His very person was the object of attack. He was not anxious, though he warned a few of his trusty friends. Thanks to the vigilance of these latter, the would-be assassin was seized just as he was on the point of flinging himself on the prince, dagger in hand. His name was Arada, and he belonged to the Kshaṭṭriya caste. Pale with dread and fury, he was conducted before the prince. With the utmost calm, the latter asked him:

"Wherefore, Arada, didst thou wish to kill me?"

"Because I look upon thee as a danger to the kingdom. Thou art opposed to our traditions, and wishest to do away with our holy practices, and introduce into our midst reforms that are dangerous and contrary to the prosperity of the land."

"This assassin is only a harmless fanatic," thought Djêta, fixing on him a look of tender compassion.

"Note," he remarked to his servants, "that this man had good motives, even though he made a criminal attack upon me. Guards, draw near, and take away his chains."

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Filled with amazement, the guards immediately obeyed.

"Now leave me alone with Arada," added Djêta in tones of authority.

Reluctantly his friends and his servants slowly departed, not without many a backward glance. The daring of their prince filled them with consternation.

Without seeming to notice his insulting glance and attitude, Djêta walked up to him, placed his hands on his shoulders and looked straight into his eyes. There was neither scorn, bravado nor pity in this glance, only a mute, prolonged questioning. Had not his Lord said: "The eyes of the Sage are more eager to discover the cause and excuse of error, than the error itself?" Djêta was searching into past causes. Suddenly a strange new impression came to him. As though the spirit of One whom in his secret heart he called his Master was entering within him, illumining him with His own light, he now saw with other eyes than his own; he comprehended the hidden meanings of things.

Thus he beheld the warrior's past; the chain of his former existences bound to one another by the thread of Karma. There he saw numerous causes of ignorance producing numerous errors, and ever the springing up afresh of desire, and suffering—the result of desire.

Then, in a flash, the personality of Arada seemed to him to disappear—or rather, in that personality the whole of humanity had suddenly become incarnate. Poignant was his sorrow at this vision of a poor, frail humanity, chained down by ignorance and error, dedicated to misery and suffering of every description!

Distracted with grief, a wave of tenderness burst over him. He would have liked to take to his arms, to clasp to his throbbing heart, this suffering humanity, to give it his own life, to purify it with the gift of his own purity, and with his love to kindle renewed fe in it, to raise it one step higher through his own sacrifice.

Returning to his wonted state of consciousness, as though just energing from a dream, Djêta stammered forth the following words to the amazed warrior:

"Brother—for I know nothing else of thee than that we are brothers and that I love thee—brother, come to my arms and share my glory, as I, too, would share thy disgrace!" And when the guards, uneasy at the prolonged silence, ventured to appear on the scene, they saw Arada weeping on the shoulder of their prince, whose countenance was transfigured with joy.

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In the sun-lit glade the Lord Buddha was plunged in meditation, His legs crossed beneath Him in the shade of His favorite tree. He had waited the whole night, for He knew that the prince was faithful to his promise. The first pale, tender streaks of early dawn had appeared, succeeded by the day-break, all wreathed in smiles, followed by the radiant sun, darting his golden beams over the ground and through the blossoming branches.

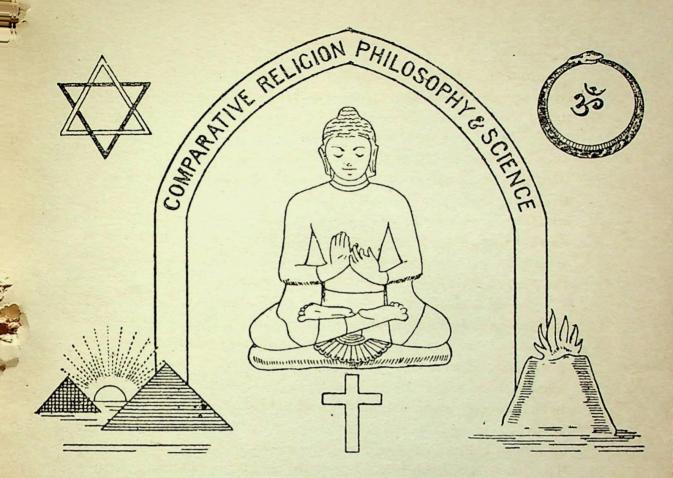
Perched on the branches of the jambu-tree, the little winged worshippers of the Blessed One were chanting to Him their morning songs; the gentle, affectionate hind had brought to Him her fawn; the leopards and young panthers were sniffing and rubbing against Him in friendly fashion, licking His feet. . . . . For within that blessed glade the awaking of nature was ever-the awaking of love.

Now a slight noise is heard, the sound of approaching steps. The Blessed One opens His eyes; Djêta is standing before Him. He has come alone, without escort, and dressed in a beggar's robe. The prince flings himself to the ground, in humble adoration before Gautama Buddha. Then, as he painfully rises to his feet, tired by the length of his journey, the Lord turns towards him the palms of His hands in token of blessing, and says in accents of infinite tenderness:

"Welcome, O Djêta, my disciple!"

Never had the breeze been more gentle or fragrant as it caressed their brows, never had the concert of winged songsters been more delightful, never had the profound peace that reigned throughout the glade been more solemn and mysterious, more awe-inspiring, than on that morn, whilst Djêta, seated at the feet of the Blessed One, was eagerly listening to the Sacred Word.

AIMEE BLECH.



# THE SCIENCE OF PEACE. 1 III. THE NOT-SELF.

In the last article we dwelt on the one thing of which we are absolutely certain, the fact of our own existence, of our Self, that part of us which is permanent, unchanging, the I, which continues as a thread on which changing things are strung—"like beads on a string"—and which gives to us the sense of continuity, of reality. The fact of the existence of anything which is not this is reached by a process of observation, of reasoning, of some activity of this Self. This totality of things outside us is called the Not-Self, and it includes everything which is not the I of which we are absolutely sure, everything except the self-conscious Self.

In some ways this is a more difficult study than that of the Self; for the Not-Self is complex and puzzling, hard to grasp and

<sup>&</sup>lt;sup>1</sup> These articles are an exposition of one of the most valuable books issued under the inspiration of Theosophy, *The Science of Peace*, by Bhagavan Das. Those who seek a lasting intellectual foundation for their thinking will find much help from this valuable and original book.

to realise. The way in which the idea is reached in philosophy is by a process of putting the Not-Self—of which we have only a secondary knowledge—over against the Self—of which we are sure.

Fichte defines the Not-Self as that which the Ego is not. If we take this in a little detail, setting the Not-Self in contrast with the Self, we can disentangle some broad and definite characteristics which belong to the Not-Self as a whole, as a concept, and which serve as a clue to guide us through the maze. We must seek that which is opposite to the characteristics of the Self, the I, and thus isolate the Not-Self, the Not-I, for study.

I. The Self is One, a Unity, and therefore infinite, eternal.

The Not-Self is then a Many-ness, a multiplicity, a mass of separate and therefore limited things, an innumerable collection of finites, each transitory.

II. The Self as a Unity is simple, and therefore stable.

The Not-Self is then complex, compound, made up of many parts, unstable, the parts associating and dissociating themselves in ever-changing inter-relations.

III. The Self is Life, Being.

The Not-Self is then Non-Life, Non-Being. (You must not here think of 'matter' as you know it, for in nature 'matter' is never found separate from 'Spirit,' 'form' from 'Life.' Every 'atom of matter' is a living thing, for life ensouls it.) Abstract matter—which has no concrete existence—is non-livingness, as opposed to livingness, the mark of the abstract Self.

IV. The Self is Consciousness.

The Not-Self is Unconsciousness.

Beholding the Self as Existence, Reality, Being, we see the Not-Self as Non-Existence, Non-Reality, Non-Being. If this is clearly grasped, and it is understood that both Self and Not-Self are abstract Ideas, concepts, the use of the word Non-Reality, and the 'Illusion' often used as its synonym, would not prove so confusing as it is found to be by many, in both eastern and German philosophers—surely re-incarnated Vedantins. It is not the world as it exists around us which is unreal, illusory. That world is a mixture of Reality and Non-Reality—satasat, existence—non-existence, in the eastern phrase—and only when the Reality is with-

drawn is what remains unreal. To take a limited example: our solar system is built up of atoms, each composed of bubbles, caused by the breath of the Logos; so long as His breath is there, the system shares in His Reality, for He is in every point of it; but if He withdrew His breath it would vanish, for His breath is the Reality, and without it is Nothingness.

The Self, Consciousness, Life, Being, is then the only Reality, and in contrast with this the Not-Self is unreal, and is transitory as opposed to the Eternity of Consciousness.

We thus arrive at a definite idea of the meaning of the word Not-Self, Not-I, Non-Ego, as used in philosophy. It is a mass of separated particulars, the mass of all separated particulars. On this, we must pause.

All that can be must be. This was clearly seen and admirably expressed by the Arabian Muhammadan philosophers of the minth and tenth centuries. The ALL—the manifested and the unmanifested in their totality—includes all possibilities. When certain possibilities become actualities there is a particular universe in space and time, but the Possible and the Actual are different only in relation to our separated and limited consciousnesses; to the universal Consciousness the Possible and the Actual are one. call 'actual' that which is present in our consciousness, as limited by space and time in a particular universe. But to the All-Consciousness there is no distinction between possible and actual, latent and patent, imaginary and existing. "That which is unreal has never been; that which is real can never cease to be," says the Bhagavad Gitā. In the widest sense of the words this is true. "The unreal has no being," can never have being, has never been; the real can never cease to be, it always is.

To digress for a moment: we have here the basis of what is called "personal immortality." All forms are capable of manifestation and re-manifestation, and exist in Eternity. They exist in manifestation so long as any separated Self is conscious of them—their ever-being is because the Supreme Self is ever conscious of them—and hence may be prolonged by any such Self. If the Self in John Smith is so enamored of his expression as John Smith as to desire to prolong that stage of limited consciousness indefinitely,

<sup>&</sup>lt;sup>1</sup> See the article on "The Æther of Space," Theosophist, June, 1908; or as reprinted as an Appendix in Occult Chemistry.

who may say him nay? He can go on expressing himself as John Smith for exactly as long as he pleases. As a fact of observation, he grows tired of John Smith, and puts out a different expression of himself, but even then John Smith remains in Eternity.

To return. The mind of the student should dwell on this thought until it has permeated his whole mental being, for endless confusion and perplexity result from making "The All" less than the all, excluding something from it, and then puzzling why that irrelevant something exists. But when the All is seen as the all, with nothing outside it, the eternal, changeless, spaceless, timeless, motionless, totality, then it is seen that it may be regarded as a Void, since all pairs, that is every manifested thing, annihilate each other therein, or as a Plenum, since all exists therein unmanifest in eternity as Idea and any may become manifested in time as Thing. So also are Absolute Motion and Absolute Stillness the same, though relative motion and relative stillness are opposed.

The explanation of every particular existence—as of the pen that Hegel failed to explain 1—of every separate thing in a universe, is that it is a temporary and local appearance of that which ever is. It is not a new creation of what was not; it is merely a coming forth, a manifestation, of that which ever is.

Passing on from this basic thought that all particulars ever are and can never cease to be, let us consider the conditionings of these ever-existent by Space, Time and Motion.

The idea of Space arises from the fundamental opposition between Knower and known, Desirer and desired, Actor and acted on. In the very assertion of Self and Not-Self, the idea of separation brings up inevitably the idea of Space, which is the interval between the separated. The concept of Space inheres in the fact of separation. As the abstract Not-Self is manifested as concrete Not-Selves, the idea of Space conditions all the observations of the Self. The many pre-suppose Space, and need it for the manifestation of their Many-ness; the Not-Self imposes Space on the Self. Space disappears when Knower and known, Desirer and desired, Actor and acted on are merged. For where there is no

<sup>1</sup> The Science of Peace, p. 60.

separation there is no Space, and where separation is there Space must ever inhere.

The idea of Time is another condition forced by the Not-Self on the Self. Time results from limitation, or again from Manyness. Where limitation is, and individual selves arise, the fact that these limited selves are not omnipresent necessitates Time, which is succession. A series of separate things cannot be known simultaneously by a limited Self; he can only observe them, become aware of them, one after the other, and so the idea of Time arises, the succession of the states of consciousness recognising one object after another, the succession of appearances in consciousness. Hence is Time rightly called the Master of Illusion, for it arises from our inability to see everything simultaneously, from the limitations of our perceptive powers. In this inability, in this limitation, Time inheres.

A writer imagined himself as travelling away from our earth into the fields of Space outstripping the light, and preserving the power of vision of earthly events. As he fled away, he read the light-record of 'past' events, past reigns were seen, backwards ever, till the earth became a fire-mist. As a star that we are 'looking at' may have been destroyed thousands of years ago, but the light-waves coming from it may only now have reached our eyes, so at that same distance of Space the state of our globe thousands of years ago could alone reach the eyes of one stationed there. A man who travelled at the same speed as light would always see the same event—a birth, a marriage, a death, would go on for millions of years, so far as he was concerned.

Thus thinking, and using the imagination on these strictly scientific lines, we may catch something of the illusory nature of Time, and understand the fundamental difference between the unending succession of the Everlasting and the simultaneity of the Eternal. To "live in the Eternal" is to transcend Space and Time, to dwell in that Heart of Peace which is above the illusion of division and has reached the realisation of Being, which sees the fulfilment from the beginning, that which Is, instead of the Coming forth and the Return. Being of the nature of the Eternal, we should not be the fools of Space and Time, nor be troubled by the shadow-dance of the illusory. Thus taught the

Christ: "The knowledge of God is eternal life;" so His disciple: "This is life eternal, that we may know Thee." When the Self is realised, eternal life is enjoyed. Earth and heaven are alike in time; when the Self turns inward, then alone does he become conscious of his own eternity. This is not a question of evolution in time, but of Self-realisation. We must rise above the idea of unending Time into the mystic Now.

Equally does Motion, the third great conditioning of consciousness arise from the many-ness of the Not-Self. Motion is the attempt of each separated limited Self to reproduce within itself the omnipresence of the Self. It cannot be omnipresent because of its limitations, so by constant motion it seeks to reflect the omnipresence of the One. The effort to realise Unlimited Being within the limitations of the Not-Self is Motion. On the nirvāṇīc plane, an atom can expand illimitably, and again contract to a point, as though each atom strove to catch an image of the Changeless One, the Spaceless One, the Timeless One, the Motionless One.

Remembering the old Hermetic maxim, "As above, so below," we may strive to master the complexities and the strangenesses of our own individual lives, lives the essence of which is the eternal partless Self, related to the ever-changing parts of the Not-Self which we appropriate and release. In our own relation therewith we may find a clue to the understanding of kosmic philosophy, the relation of the universal Ego to the Non-Ego, the final pair of opposites.

So through and in despite of Space and Time and Motion, may we rise to the Spaceless, the Timeless, the Motionless.

Our next step must be the study of Beginnings and Endings—those words which comprise all universes, and all happenings in all universes. In Space and Time, Motion is ever bringing to birth beginnings, and is ever casting to death endings. Universes are born, grow, decay, end. Science has glimpses of beginnings, glimpses of endings; nothing endures, nothing is changeless. This is equally true of the forms within universes:

Every moment one is born, Every moment one hath died.

And even within the form, there are innumerable beginnings and endings—particles come, born into the form, particles go, dying out of the form; however stable a thing may seem, its constituent

particles are ever changing. As water driven by hydraulic pressure out of a tube appears like a bar—and is indeed so strong that a bar of iron struck against it breaks—and is yet but a succession of hurrying particles in swiftest motion onwards, so is it with our bodies; the form remains, but the particles composing it are ever changing; the form is a constant flux.

This fact has led to some errors, and one of these is that there must be an exact balance everywhere. But that is not necessary for the forms. Some say birth in one place must mean death in another, pleasure here must be pain there, that there cannot be an increase in this without a decrease in that. This is true of the Totality, but no universe is truly self-contained and out of relation to other parts and to the Whole. The Constancy of the Whole is obviously true; but that which is true of the Whole is not necessarily true of the parts, and birth and death, pleasure and pain, increase and decrease are of the parts. Even if a system were self-contained during the Day of its Logos, within His ring Pass-not, He Himself would ever remain as a channel whereby the infinite Life might pour into His system, increasing the amount therein. Moreover, philosophy has taken too little account of the law well-known to science, the law of the transmutation of forces.

Even taking the amount of force as constant, the forms it takes are many, and one form of it is transmutable into another. The amounts of heat and of electricity are not constant, for one can pass into the other—a fact that is applicable in philosophy.

What is the fundamental relation between the Self and the Not-Self? Evidently, a process of ever-repeated appropriation of the Not-Self by the Self, and an equally ever-repeated loosing or repudiation of that which had been appropriated. The whole process of the life of the individual consists in this appropriation and repudiation; so with the world-process. If we study the life of man, in others and in ourselves, we see that the gaining of knowledge, in the true sense, is a continual process of repudiation. What once we regarded as our Self with growing knowledge is repudiated as the Not-Self. The savage, when he says 'I,' means his body, his passions, his appetites. With advancing thought, we realise the body is not 'I' but 'mine'—an appropriated part of the Not-Self. The 'I' has drawn inward and repudiated the body:

"I am not this body." Presently the emotions are similarly repudiated, and are relegated to the Not-Self, and the passionless Self asserts itself: "I am not these emotions." As meditation is practised, another indrawing takes place, and the mind, the apparatus for thinking, is repudiated in turn: "I am not this mind." And the process continues still further; as the Self draws ever inwards, he casts off, one by one, all that he once held to be himself. At last we see the great principle: on the path of forthgoing the Self appropriates; on the path of return he repudiates.

None other than this is the World-Process. Appropriation of and Self-Identification with the Not-Self: "I am This"—an affirmation. Repudiation of the Not-Self: "I am not This"—a Denial. To understand yourself is to understand the universe.

ANNIE BESANT.

[IV will be entitled "The Spirit."]

Without beginning and supreme—even Brahm, Which neither can be said to be, nor not to be, All hands and feet; all faces, heads and eyes; All ears; it sitteth in the world's great centre, Possessing the vast whole. Exempt from organ, It is the light which shineth through all organs. Containing all things—unattached to any; Devoid of properties—partaking all; Inside and outside, the movable and motionless, Throughout all nature-inconceivable From the extreme minuteness of its parts. It standeth at a distance, yet is present; Is undivided, yet in all things standeth Divided; of all things it is the ruler, That which destroyeth now, and now produceth. The light of lights, declared exempt from darkness, Wisdom and wisdom's aim, and wisdom's fruit, And within every breast presideth-That!

# TUKĀRĀM'S ABHANGAS.

/ UKARAM is a Maratha poet and belongs to the sect of the worshippers of Vithoba at Pandharpur in the Sholapur District of the Bombay Presidency. The shrine attracts pilgrims twice during the year from beyond the Narbada and from Berar and Khandesh in the North, Gondwana and the Nizam's Dominions in the East, Telangana and Mysore in the South, the Konkan and Gujrāt in the West, and from all the Central Districts of the Bombay Presidency. The number of pilgrims rises often to a hundred thousand. Tukārām is the last of the saints who built up the edifice of the Bhagavat creed in Maharashtra, the foundations of which were laid by Dnyaneshvara at the end of the thirteenth century, and the main portions reared by Namdev and Ekanath during the fourteenth and the fifteenth centuries, while Tukārām, in his own words, 'crowned' the edifice. But though belonging to a sect, Tukārām's influence extends beyond it. He is a poet of the whole of the Mahārāshtra people. His words are constantly on the lips of the rich and the poor, the trader and the peasant. Brāhmana preacher concludes his kathā with a prayer in Tukārām's words. A great moral and religious teacher, a poet whose burning words give apt expression to the most intense personal religion, whose pithy sayings go straight to the hearts of all, whose pure saintly life was in perfect accord with what he preached, Tukārām has secured the greatest respect and reverence. Indeed the rustics chant "Gyanba Tukārām," in unison, and feel themselves safe in the protecting arms of the all-merciful God, who sent His divine messengers Dnyandev and Tukaram on purpose to reclaim the lost.

To this influence Tukārām had attained long before he died. Shivaji, who at the close of Tukārām's career was fast rising to power, paid him homage and asked to be initiated by him. But Tukārām, with his thoughts ever fixed on the world beyond, was not tempted to include a royal personage among his disciples, and sent him away with a remonstrance at once lowly and dignified, but full of sympathy for the Rājā's work, and the people over whom he ruled. This influence he had gained by the unsullied character he had all along maintained, his works of charity, his

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intense love for all creatures great or small, and his earnestness and deep devotion.

Tukārām was born in the village of Dehu on the banks of the Indrāyaṇi, a village to the north-east of Poona. The date of his birth is commonly given as 1608 A. D; but from some documentary evidence, supported by a few facts in Tukārām's life and the life of his Guru, Mr. Rajvade thinks that the event must be placed some forty years earlier. Further researches may show that this date is perhaps too early.

Tukārām descended from a long line of devout Kunbi Vanias, or Banyas, who had followed the trade of a shop-keeper for more than seven generations in the little village. They were honest and held in great respect by the people. Brought up early to business by his father, Tukārām throve and gladdened the hearts of his parents. But soon after, domestic misfortunes followed in rapid succession. In the course of a few years he lost both his parents, his first wife and eldest son, and the wife of his elder brother. This elder brother was a religious devotee, whose heart could by no means become reconciled to the cares and duties of this world, and therefore, now that he was freed from all the ties of a husband, he left the country for good to seek eternal peace in the hearts of the holy Himālayas. These successive shocks were rendered still more heavy by losses caused by a great famine that followed. Trade slackened, his customers fell off, and his debtors became insolvent. Their ruin brought ruin to the family, from which Tukārām could not recover, even with the help of the rich relations of his second wife and some of his friends. These misfortunes, while they called forth the dormant religious turn of mind he had inherited from a long line of ancestors, made him indifferent to the concerns of the shop. Indeed, he looked upon his misfortunes in the light of blessings divinely sent to draw him back to God's grace. A severe mental struggle followed. He craved and yearned for God's mercy, which he thought he had forfeited by his past worldly life. He longed for a vision. He left his home and prayed to God in the midst of deep woods on a hill some miles off, where he was discovered by his younger brother. Brought home by the latter's remonstrances, he divided with him what little of the ancestral property was left, and sank in the waters of the Indrayani the title deeds of the property which fell to his share, thus giving a tangible proof of his having completely cut himself off from the ties of this mundane life.

He became from this time a religious devotee, but by no means a wanderer. For, beyond visiting a few neighboring villages near his native Dehu, and Pandharpur (where he went twice during the year so long as he had strength to walk the distance) and once only Poona, he is said never to have left his village. Selfless, he sought to gather no crowds of idle admiring disciples round him, but followed what his conscience dictated. He listened not to the counsel of his relatives and friends, who thought he had gone mad, and bore in patience the well-meant but harsh rebukes of his second wife. This lady, except for her bitter tongue, was a good type of a Hindu wife, and did all she could to look after the comforts of her husband and the children, and must be credited with a fair amount of success in her efforts. After a long mental struggle, the agonies of which he has recorded in heartrending words, now entreating God in the tenderest of terms, now resigning himself to despair, now appealing with the petulance of a pet child for what he deemed his birth-right, now apologising in all humility for thus taking liberties with his Mother-God, he succeeded at last in gaining a restful place of beatitude -a state in which he merged his soul in the Universal soul.

While thus satisfied for himself, Tukārām was convinced that he had a mission to fulfil, and, that he must spread the light vouchsafed to him. He had now two visions, in one of which he was initiated by his Guru and in the other he saw Namdev and Pandurang, who bade him complete the work left unfinished by Namdev. This constituted his inspiration. At first he stood behind renowned preachers, and only took part in the chorus. But a study of the writings of old poets and saints soon gave him confidence in his powers, and he began to preach on his own account. to himself, he knew no compromises. He dealt heavy blows at all forms of hypocrisy. It was a strange spectacle—a Kunbo preaching to the masses. It made him many enemies, and he had to pass through a series of persecutions, which we need not describe in detail. It left him in secure possession of freedom to go his own way and preach to the people—a freedom which he prized more than the esteem and reverence it gained for him.

His preaching embraced all subjects, but he especially dwelt on the necessity of practising the cardinal virtues, which in his opinion were mercy, charity and patience. At the same time he insisted on purity of thought, and earnest and single devotion to God. Occasionally he darted light shafts of ridicule, but these do not show a practised hand. The weapon he handled most successfully was the heavy flail of truth and expostulation, before which he knew all falsehood must fly. While he hit hypocrites hard, he was all humility and lowliness to really saintly characters, whom he asks us to honor even above our household and tutelary Gods. Preaching for the sake of gaining a livelihood he held in utter abhorrence. He recognised most of the social evils prevalent in his time, such as the selling of daughters in marriage, the uselessness of undertaking long pilgrimages, or of religious practices unaccompanied by a corresponding sincerity of heart.

At last old age came upon him. He had to give up his regular visits to Pandharpur, and the poignant grief which this enforced absence inflicted upon him, his impatience to meet the pilgrims on the return journey, are well described in words whose tenderness is, we believe, without a parallel in Marathi literature.

From this time he began to see visions, and called on the spectators to see that Viṣḥṇu Himself had descended to take him away. During this mood he composed or rather poured forth the celebrated stanzas called "Love's Lament," in which he likened the human soul to a bride, while the Bridegroom was, of course, God—a conception implied in the parable of the Bridegroom in the Christian bible. While singing these verses, he proceeded to the bank of the Indrāyani, and was seen no more (A.D. 1650.)

No Maharashtra saint other than Tukārām has recorded the history of his personal mental struggles, and it is because of this human element in these autobiographical Abhangas that Tukārām appeals so strongly to all seekers for truth. His Abhangas are a bible not only to the thousands of Vārkaris—the pilgrims that flock to the shrine at Paṇdharpur—but even to the new Hindū reformers of the Theistic school in the Bombay Presidency, whose founders—the late Justices Telang and Rānade, and Mr. N. M. Paramānand, Mr. W. A. Modak, and Dr. Bhandārkar, have often made his Abhangas the texts for their religious discourses. In the manual

of the authorised edition of the hymns of the Prāthanā Samāj a prominent place has been given to Tukārām's Abhangas—indeed they form more than half the volume.

Tukārām's Abhangas in the authorised edition number about four thousand five hundred; but he is reported to have composed many more. Some of these have been recovered. On the other hand there are many Abhangas which are evidently spurious. Many of the Abhangas were composed extempore, while Tukārām preached, and were carefully taken down by a few of his disciples who stood behind him. A few are known to be in his own handwriting, which was bold. The selections for translation in this essay are made from the pocket edition of the Nirnaya Sagar Press, and the number preceding each verse is the number as given in that edition. The best and the most correct edition is that issued from the Indu Prakash in 1871, under the auspices of the Department of Public Instruction, Bombay. It was edited by the late Mr. S. P. Pandit, and has been used by almost all the latest compilers. Tukārām Tatya's edition in two volumes, while it contains some Abhangas not previously published, ascribes to the poet many that are evidently not genuine. We will now proceed to make a selection from these verses for the benefit of our western readers, since, so far as we are aware, they have not yet been translated into any European language.

SELECTIONS FROM THE ABHANGAS.

- 161. To cross a mirage what vessel shall be sought?

  Children sport with broken pieces of a jar for coins;

  What profit or loss does that transaction make?

  Girls in sport perform auspicious marriages;

  Are true relations caused thereby?

  What joys or sorrows dreams yield in sleep

  Vanish when one awakens.

  Tukā says: Births and Deaths are words unreal,

  Bondsman and freeman, all are naught.
- 163. To the blind all are blind—for they cannot see.
  To the dyspeptic food is poison—for he has lost his relish for food.

Tukā says: He who is not pure himself Thinks the rest of the world impure.

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165. O let me feel and see what thou inspirest me to say, Otherwise, O God, it will all be a mockery. Without salt what taste has savory food? A corpse decked in all pomp, without life; A part acted ill, a beauty ill-endowed, A mock marriage with no bride and bridegroom, All money spent in show. Tukā says: Verily I am such if I see not In my soul the Spirit of Love.

Wretched above all wretchedness is he who is a slave to a 167. woman;

> For him no Heaven beyond, no honor here. All wretched is he whom greed consumes,

From whose door a belated traveller unhonored turns away.

All wretched is he whom sloth and sleep have mastered, or voracious appetite.

All wretched is he whom no true knowledge befriends. His saintliness pines for what? the honor of this world.

Tukā says: Thus have they made themselves wretched.

The scoffers and disputants Hell is ready to receive.

All is Brahma, not an inch is there that is not filled by it. 169. An Idol, why can it not represent God?

What say we to those that have no faith?

Their fancies wild lead them astray.

They lack the faith of saints.

Like those of learned fools, their words lack the ring of the true metal.

Tukā says: While Saints have strengthened faith, The bad have unwittingly spoken ill of God.

One is in spiritual trance, the other fattens on sloth. 170. They look the same, but the observant eye sees the difference. One intent on God recites the names of God, the other sleeps;

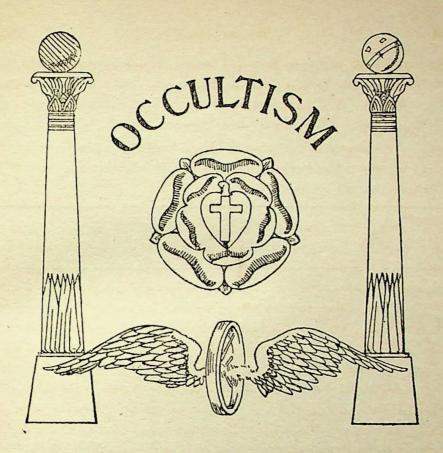
> One renounces all, the other makes a show for his stomach's sake;

One's piety is for self, the other's is for God.

One knows the true secret; the other none, though they look the same.

(To be continued.)

V. M. MAHĀJANI.



#### OCCULT CHEMISTRY.

SINCE the publication of the book on Occult Chemistry some further investigations have been made and a number of additional elements examined, making our list much more complete than it appears in that work. The whole of the information thus obtained, with diagrams illustrating it, will appear in the second edition of the book. Meantime it may be of interest to our readers to have a list of the additional elements, with their weight-number, and a few observations as to the probabilities which seem to be suggested by this further study.

The list of the newly-observed elements, arranged in the order of their atomic weight, is as follows. As in the list in the book, the name is given in the first column, the type to which the element belongs in the second, the number of ultimate physical atoms in the third, our number-weight in the fourth, and the accepted atomic weight (when known) in the fifth.

The weights given in the last column are from the International list for 1908. The number-weight is obtained by dividing the number of ultimate physical atoms in an element by 18, the number of such atoms in a unit of hydrogen. For many elements hydrogen seems a natural standard, since no less than 34 are exact multiples of it by number-weight.

Those elements marked with an asterisk are not given in the International list. There are however places for all but B in Crookes's diagram.

Element.			Type.	Number of Atoms.	Number Weight.	Weight O=16.
Caesium			Rb.	2376	132	132.9
Barium			Mo.	2455	136.38	137.4
Lanthanum			Nb.	2482	137.88	138.9
Cerium			C.	2511	139.50	140.25
Praseodymium			Nb.	2527	140.38	140.5
Neodymium			Mo.	2575	143.05	143.6
* A			Rb.	2640	146.66	
* X (Interperiodic)			Fe.	2646	147	de transfer
* Y			,,,	2674	148.55	
* Z ,,			,,	2702	150.11	
Europium (?)			Rb.	2736	152	152
Gadolinium (?)			Ag.	2794	155:22	156
Terbium (?)			Sb.	2880	160	159.2
Dysprosium (?)	•••		"	2916	162	162.5
Erbium			,,	2979	165.50	166
Thulium (?) or Ytter	bium (?)		Rb.	3096	172	171
Tantalum			Nb.	3279	182.16	181
Tungsten			Mo.	3299	183.27	184
Mercury			Te.	3576	198-66	200
* B		•••	27	3600	200	
Thallium			Sb.	3678	204 33	204.1
Lead	•••		Sn.	3727	207-05	206.9
Bismuth			Sb.	3753	208.50	208
* C (Actinium?)			Nb.	4140	230	000.5
Thorium			C.	4187	232.61	232.5
Uranium			Ra.	4267	237.05	238.5
		1				

It is not always certain in the case of the rare elements that what is examined clairvoyantly and found to be of a certain weight is the element bearing a given name in the International table with a corresponding weight. But each element has its type—tetrahedron, cube, octohedron, and so on—which is seen by clairvoyance; in case an element so examined be wrongly labelled, its type also is given, and the correct name for it can be found by considering this type and the weight.

Of the new elements A comes under caesium. The three new interperiodics have in each of 14 bars, X 189 atoms, Y 191, Z 193.

The element with weight 155.22 in general appearance resembles the metal orichalcum described by Plato as much used by the Atlanteans. Presumably this is gadolinium, if the agreement in weight is any indication.

The element with weight 172 is of the rubidium type of 16 'spikes'; perhaps this is thulium, though judging merely by weight it may be that labelled ytterbium, for which the International list gives weight 173. It is noteworthy that the element has exactly the same number of atoms, 3,096, as in the new inert gas meta-kalon. This is the only instance so far of two elements having the same weight.

Mercury is a tetrahedron and has as its centre-piece the connecting rod in gold, made up of 16 occultum.

The element marked B is also a tetrahedron and closely resembles mercury, the difference being only the addition of six atoms to each of the four funnels of mercury. This produces a new element, a *solid* mercury. A specimen of this rare form of mercury exists in an occult museum.

The element C is a radio-active element. It is not the temporary product of the disintegration of a heavier element. These 'by-products,' uranium x, thorium x, radium x, and others have been observed but not drawn, as they are not stable elements. C may be actinium or ionium, if either is not a mere disintegration product. It is a cube with six funnels with the same centrepiece of 819 atoms as in radium. This centre of radium also appears in tantalum, tungsten, thorium and uranium.

Uranium has a centre-piece and four funnels exactly like radium. The difference is only in the four 'spikes.' Consulting the diagram of a radium spike it will be seen to consist of three lithium uprights of 63 atoms each, and floating above them a cone of ten. Uranium has the three lithium 63, but no cone. Instead of the cone are two groups of bodies of 36 and 19 atoms respectively. The 36 group is one half of a helium atom, made up of four 'cigars' of 6 atoms each at the four corners of a tetrahedron, and surrounding them the half of a hydrogen atom (three groups of threes) and another body of three. Above this half of helium floats a hitherto unobserved body of 19 atoms.

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If uranium does break up in radio-activity, each uranium atom can give rise directly to two helium atoms from the four spikes.

Using occult methods it is found possible to transmute uranium to lead and thorium to bismuth.

C. Jīnarājaņāsa.

The identification of some of these more lately observed elements with new elements provisionally catalogued by science is often only tentative. In many of the specimens shown in geological museums rare earths are found mingled in inextricable confusion, and this is also true of the mixture of elements in certain mineral springs. When in such a case examination reveals the presence of an element not hitherto catalogued by us, we make careful drawings of it, count its atoms and note the class to which it belongs. It frequently happens that scientific books mention two or three elements whose atomic weights are in the neighborhood of that of the stranger, but none that exactly coincide, so that we are left in doubt as to whether our new discovery is one of these or is actually something hitherto undescribed. Such cases are distinguished in our list by a mark of interrogation.

The conditions of our research are so radically different from those of the man of science that there is little reason to wonder if we are sometimes uncertain as to whether we have arrived at the same result. He goes to work by means of chemical analysis, eliminating from the specimen before him element after element of those already known to him; and if a trace appears of something different from any of those, he applies to it various tests, the results of which may eventually enable him to announce that a new element has been observed. He then proceeds to calculate its atomic weight by various intricate methods, requiring a patience and accuracy of observation which cannot be too highly extolled.

We have our difficulties also, but they are of quite a different nature. Our method is first to reduce the consciousness to a point and then to send it on its travels among the molecules of the substance to be examined. The relative size of the vehicle of observation adopted by the consciousness depends upon the nature

of the research required. It may be made commensurate with the "chemical atom," so as to observe it as a whole, or it may be reduced to the size of the ultimate physical atom, or still far less even than that, in order to make more detailed examinations. Instead therefore of acting upon the elements from without, as the scientific investigator does, and recognising their presence only by the effects they produce, we find ourselves wandering about among the chemical atoms and recognising them by their appearance. Taking a very rough analogy, suppose that it is desired to know how many different nationalities are represented in a certain great city. The chemist's method corresponds to standing upon a high tower and shouting first in one language and then in another, in order to see what response will be obtained, while ours corresponds to going in and out among the crowd and picking out the nationalities face to face. The chemist is certain to find the element for which he searches if it be present in sufficient quantity to produce the expected effect, but naturally he has no sieve fine enough to sift out a single molecule. Along our lines the single molecule, if we happen to meet with it, is quite sufficient; but among so many millions it might easily happen that we did not meet it.

In considering some of these heavier elements, especially those belonging to the radio-active group, we find a certain variation from the orderly progress to which we have become accustomed in dealing with lighter substances. All the way through we have been in presence of an evolutionary force steadily pressing downward into matter along a spiral line, as indicated in Sir William Crookes's picture (Occult Chemistry, p. 12). At certain points (represented by the discs in that picture) this force encounters the perpendicular lines which represent the various types or tendencies. We may suppose that the steady downward pressure determines the number of ultimate physical atoms which are available for the making of what is commonly called a chemical atom, and the type or tendency prevailing at a certain point determines the form which that chemical atom shall take—that is to say, how the available number of ultimate atoms shall be arranged. One can imagine a group of nature-spirits, marshalled under the orders of some higher Power, building these atoms according to the plan of the line to

which they belong, and then scheming how to introduce the additional atoms which have been gathered since last the force crossed their line, while still retaining the main characteristics of their original plan.

Putting aside hydrogen, oxygen and nitrogen, which seem exceptional, these types are well marked, and in the early stages it is rare that one of them in any way influences another. But among these later and heavier elements it would seem that the power of the distinctive type is becoming less in proportion than that of the evolutionary force, for this latter is beginning to carry on with it certain characteristics from one type into another. In other words, an element begins to show affinity not only with those above it on its own special perpendicular line, but also with that next before it on the spiral. The result of our observations seems in some ways to suggest the idea that an effort is being made to evolve certain features which shall when perfected be imposed upon all types; that for this purpose experiments have been tried, the combinations which are found suitable being retained, and the others being gradually dropped.

I have sometimes thought that perhaps these heavier elements are not yet so clearly defined as those which come earlier in the list—not so irrevocably fixed. In several cases we have differences so slight as to suggest that we may be dealing not with two elements, but with two attempts to build an element. Where the two are found in fairly equal quantities it may be that both forms are still on trial; when one is common and the other rare, the presumption may perhaps be that one has been found more suitable, and is in process of general adoption. But this is mere speculation.

We find the central sphere of the chemical atom always increasing in size and importance, until in the radium group it seems to be the soul of the atom and the reason for which it exists—an active, intensely living object rotating with wonderful rapidity, ever drawing in and throwing out streams of matter, and actually maintaining by its exertion a temperature higher than that of surrounding objects. It will be noted that we only gradually evolve a central sphere capable of this. The sphere in sections (such as that of calcium, chromium, strontium, molybdenum) seems to have been

one of the attempts, while the sphere composed of five interpenetrating tetrahedra was another. It would appear that the desired result was achieved by a combination of these two forms. example, has the five tetrahedra in their simple form; in lead, which is on the same line, they are so masked as to be almost unrecognisable, but if we look carefully we shall find that the twenty cigars marking their angles are still there, though each has now become the active agent at the mouth of a segment or small funnel. Bismuth repeats this arrangement, but by the time we come to radium we find that the sphere has been strengthened by the addition of another tetrahedron, so that we have now twenty-four segments instead of twenty. This form persists in actinium, thorium and uranium, so we may perhaps infer that it has been found satisfactory. Following the arrangement into groups adopted in the book Occult Chemistry, we will now distribute these additional elements into their several classes according to shape.

### THE DUMB-BELL GROUP.

Gadolinium (?) Only one new member of this group appears in our supplementary list, but it is both interesting and beautiful. It falls upon the line between gold and silver, and clearly shows itself as an intermediate stage between them. At the top and bottom of the dumb-bell, as a centre from which each set of funnels radiates. appears the globe c, as in gold, but it has not as yet the two attendant globes d. The funnels are identical with those of gold, except that the cone at the mouth has only 21 atoms (like silver) instead of 28, thus making a funnel of 90 atoms. The connecting rod, however, is yet in embryo, for it has not the wonderful solar system which makes so splendid an appearance in gold, but it has already evolved the curious form a, with its four rope-like rings, borrowed from occultum, though we have here only two of these a forms, instead of four, as in gold. The b forms which rotate round the central sphere in gold appear in this element, but are curiously doubled, two of these doubled forms standing above and two below the two a forms. The connecting-bar thus contains six bodies, and it is evidently constructed of eight atoms of occultum, just as the connecting-bar in gold is built of sixteen such atoms. If the reader will consult the plate on p. 25 of Occult Chemistry, he will easily be

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able to construct for himself a mental picture of this specially beautiful metal.

There is some reason to believe that it is the long-lost orichalcum of the Atlanteans. If this be so, it probably exists in much greater quantity than is yet known in some compound at present unrecognised. We cannot be at all certain that it is the gadolinium of the chemist, though the atomic weights seem to suggest it.

# THE TETRAHEDRAL GROUPS.

Barium. This element closely resembles strontium and molybdenum, but has introduced the seven-atomed form in the middle of its central sphere. It has also borrowed the materials of the lithium spike (which have probably been brought along the spiral line from the previous element caesium) but has arranged them as a sphere in its funnel. In the same funnel appears a new form (consisting of four fives and a seven, with a cigar of six round which two of the fives revolve) which is later destined to play a prominent part in the powerful central globe of radium. Its little attendant spheres prefigure in their arrangement the ultimate centre of that globe, though they show three and four respectively where it is to show seven.

Neodymium. This element closely resembles molybdenum, but has strengthened its funnel by an additional sphere, and altogether altered the centre-piece. The heart of the latter is a group of 27 which may be seen in the illustration of radium (Occult Chemistry, p. 89), and this is surrounded by twenty wedge-shaped bodies which begin already to approximate to the radium type.

Wolfram. On the same line with neodymium, this element (sometimes called tungsten) may be defined as a stage between it and radium. In fact, wolfram is almost exactly radium without the spikes which are its distributive agency. The central sphere is identical with that of radium (p. 89), except that the six atoms at the outer end of each section are not equidistant, but are definitely arranged in the well-known cigar form. In the case of radium it is evidently only the speed of revolution which overcomes their cohesion, and here the speed is much less. The funnels also are identical with those of radium except for a curious addition of two atoms to the central column of each.

Uranium. This, the heaviest element yet known, resembles radium even more closely than the last. If our readers will take the diagrams of radium on pp. 89, 90 and 92 of Occult Chemistry they will have no difficulty in understanding the description of uranium. The central sphere is as drawn on p. 89, except that. (as in wolfram) the cigar replaces the six separate atoms. The funnels are like that on p. 90, the two extra atoms imported in the case of wolfram having been dropped. The spikes contain the three lithium uprights, as on p. 92, but instead of the little cap of ten atoms there are two bodies. The lower of these two is exactly half a helium atom, and the upper contains an ovoid of seven atoms surrounded by four of three atoms. Though heavier than radium and so like it in appearance, uranium is far less active.

Mercury. Here we have an element with a decided individuality of its own. True, its component parts are all borrowed, but the combination of them is unique. With splendid audacity, it seizes upon the wonderful system of 864 atoms which makes the connecting rod in gold, and uses that as its centre-piece. It borrows its funnels from tellurium, though dropping two atoms from each column, and then captures the lovely selenium star, but turns it into a solid-looking and vigorously-rotating sphere. We may credit what is borrowed from tellurium and selenium to the type to which all three belong, but what is taken from gold must represent the influence of the evolutionary force, since gold comes just before it on the spiral, though on quite a different line.

The new element marked B on the list prepared by Mr. Jīnarājadāsa is mercury in its solid form—that is, a form which remains solid at ordinary temperatures. Only the one block of this has yet been seen, and it is therefore not certain whether we may rank it as an ordinary element or as a special alchemical preparation, though it has every appearance of being the former. It probably bears somewhat the same relation to ordinary mercury as 'platinum B' does to ordinary platinum.

THE CUBE GROUPS.

Lanthanum. This, being on the line of yttrium, preserves the type of the latter, though it is even more nearly related to niobium It moulds its additional atoms into two of the forms belonging to

the calcium line, which have apparently been brought over from barium by the evolutionary force.

Praseodymium. This again reproduces the niobium type, though it adds 33 atoms in each funnel. The centre-piece, however, is that of neodymium.

Tantalum. This element may be described as praseodymium with additions, borrowed mainly from the all-pervading molybdenum type. The central sphere has now become that which is universally adopted by the heavier elements; it has already been described in writing of wolfram and uranium.

Terbium (?) This is one of the cases in which we are quite uncertain whether the element which we have observed is that whose scientific name we are provisionally attaching to it. It copies antimony, but adds much to it. Segments A and B in the funnels are identical with those of antimony, but additional segments are introduced, the constituents of which are borrowed partly from nitrogen (which is the head of the group) and partly from that molybdenum type which seems to be gradually invading all the groups. The centre-piece is still the five interpenetrating tetrahedra.

Erbium. This element closely resembles the last. The centrepiece is the same, and so are the A and B segments in the funnels. A third segment is introduced almost identical with one of those in terbium, but slightly larger, so that 99 additional atoms are included.

Thallium. This element retains the centre-piece of lead, but reproduces the funnels of erbium with a slight addition.

Bismuth. We have here all the thallium segments, with an addition which unexpectedly proves to be an almost exact copy of the arm of zirconium, illustrated on p. 65 of Occult Chemistry. The centre-piece is as in thallium.

Actinium. (?) Since men of science have not yet determined the atomic weight of actinium, it is by no means certain that this element is what they mean by that name. It lies on the same line as lanthanum, and reproduces the funnels of the latter, though adding to them some of the well-known molybdenum spheres. It uses also, with very slight alteration, the antimony funnels and the arm of zirconium, thus showing very close affinity with bismuth. It

uses eight of the lithium spikes, having these quite apart from the funnels, and directed to the eight angles of the cube. Its centre-piece is that of radium, from which it is no doubt borrowed.

# THE OCTAHEDRAL GROUP.

This is on the line of carbon, titanium and zirconium, and has many of their characteristics. The projecting arms which give to titanium and zirconium the form of a cross are so masked by other projections that they now take their place as ordinary funnels, and we have once more the octahedron which in appearance resembles a corded bale. But it is worthy of note that the additional funnels are made up of forms of the calcium line, brought along the spiral from barium. The characteristic carbon atom still appears distributed into four parts as usual, though oddly enough its little funnels have lost their linking atom. The centre-piece is still the five interpenetrating tetrahedra, but now each of their cigars has become the head of an ovoid, the rest of which seems to be supplied from those surrounding the centre in zirconium. With a slight rearrangement and the loss of some of their atoms the ovoids have retired inside the tetrahedra, presumably in order to strengthen them.

Dysprosium (?) This element is intermediate between tin and lead. It is in fact simply tin with larger funnels, for the centre-piece and the spikes are exactly the same. The four ovoids which occupy the funnel of tin are here found revolving round a central column whose constituents are borrowed as usual from molybdenum. It is by no means certain that this metal is what chemists call dysprosium, though the approximation of the atomic weights makes it a probability. It was found by accident in common solder, where it was present presumably as an impurity.

Lead. The innermost centre here is that of cerium, but the ovoids surrounding it contain each one atom more, and their component parts are differently arranged. This seems to be the type of centre-piece finally adopted, for all that have been yet examined of the elements which come later on the spiral retain this form, though it is strengthened by the addition of four similar segments, and also becomes much more closely compacted. Lead shows the line to which it belongs by introducing into its funnels bodies from both the pillars and funnels of tin, but it includes also

the spheres from calcium and molybdenum which now seem to appear on all lines.

Thorium. This element also is on the line of cerium, and reproduces its features, though of course adding considerably to them. Oddly, the carbon atom has here resumed the links which it lost in cerium. The lithium spikes are here again, brought over presumably from actinium, but as thorium is an octahedron there is now room for them in the funnels. The special adaptation of the antimony funnels has evidently come along the spiral from actinium also, and the central sphere is that which now seems invariably to be used. Many and remarkable similarities exist among all this group of radio-active elements, yet each has certain distinctive characteristics; the exact signification of all these must be a matter of later study if leisure can ever be found for it.

The Spike Group.

Caesium. This element is in many ways similar to rubidium, but has four 'nitrogen balloons' for its centre-piece instead of three, and also adds two bodies of 29 atoms each to each of its sixteen lithium spikes.

Unknown element, (marked A in the list). Another spikeelement has been discovered, heavier than caesium, but evidently of the same type. Its central sphere is identical, but in each of the sixteen spikes two lithium columns are found, and also a tiny floating cap, alternately of nine and fourteen atoms. The total number of atoms in this is 2,640, giving it a number-weight of 146.6. It is just possible that this may be what chemists call samarium. It seems to fall quite naturally into the place in the table of elements where something of its type might be expected. A curious fact connected with it is that a single atom was found which appears to be a variant of thisan absolutely unique specimen, identical with it except that the two little caps contain seventeen and eighteen atoms respectively instead of nine and fourteen. This gives a total number of 2,736, which would correspond to an atomic weight of 152, coming not far from the chemist's suggested new element europium. This is however not at all the place for a spike-element in the periodic table, as it falls on the wrong side of the group of interperiodics, so that for the present we receive the observation with caution, and wait until other specimens have been seen before admitting so subversive an element definitely to our list.

Ytterbium (?) Here again the identification with the scientific name is uncertain. All we can say is that there is a sixteen-spike element here, much of the same character as that last-mentioned, with four 'nitrogen balloons' for its centre-piece, and with two lithium columns revolving round a smaller central column of forty atoms in each of its spikes. Whether this is ytterbium, or whether it is as yet undiscovered by science, is not for us to say. A noteworthy fact is that this element contains the same number of ultimate atoms as the star meta-kalon (Occult Chemistry, p. 5). This is the only instance so far encountered of two different arrangements of the same number of atoms, and it suggests various curious possibilities, especially as the whole of the star group seems to fall outside of the regular columns of the periodic system. The star elements are all comparatively rare; they float in the atmosphere, will not combine with any others, and generally behave very much as though they were strangers from some other scheme. Perhaps they are; we are not yet in a position to dogmatise.

# THE BAR GROUP.

The members of this group also, like the stars, seem somewhat out of gear with the rest of the plan, and there are points about them which rather suggest that they may possibly belong to another. Their appearance is quite unlike the rest, yet they have a strong family resemblance among themselves. They have always fourteen radiants instead of four, six, eight or sixteen like the others. They seem always to occur in groups, the members of which differ by two atoms in each bar. Another point of radical difference is that they are entirely without the centre-piece which is so prominent a feature in elements of the regular series that there some probability that its development is the reason for the very existence of the elements, and for all the funnels and spikes and other arrangements which surround it.

Mr. Jīnarājaḍāsa (p. xxi. of the appendix to Occult Chemistry) prophesied the discovery of a fourth interperiodic group of elements, coming in the table under iron, cobalt and nickel. His anticipation was justified, for the group has since been found, though the

operation of some law which is as yet obscure makes the numbers a little different from those which he calculated. He foresaw accurately even some of the very arrangements of the atoms in the bars; but instead of the series of 185, 187, 189 which he expected, we find 189, 191, 193. Why this should be so we can only speculate. It occurs to me as a possibility that both the forces engaged in evolution (the two which Sir William Crookes postulates) may work somewhat more slowly as they come into denser and denser matter, so that not only the swing of the pendulum may be shorter, but the descent may also be slower. If that is so, it might account for the fact that the interval is slightly shorter than was expected.

Many scientific experiments have been made in breaking down by chemical means some of these heavier elements, and various very interesting deposits and emanations have been obtained in this way. The occultist can also reduce these chemical atoms along several different lines by the use of will-power; but most of the products so obtained are unstable and cannot be regarded as true elements. It has, however, been found possible in this way to bring uranium down to lead, and thorium to bismuth, and probably other transmutations might be achieved by this disintegration process; but the study of the opposite process of the building up of the various forms is naturally of far greater interest.

C. W. LEADBEATER.

Atomic weights, and consequently the final arrangement of elements in the periodic system are by no means in all cases determined with any finality. Some of the elements which have been discovered and studied most recently have been provisionally arranged by scientists in one or other of the vertical columns (groups) but have sometimes had to be transported to some other place in Mendeleëf's table after fuller knowledge of their chemical properties or a more precise determination of their weights.

This state of uncertainty has, as a result, led to quite different expositions in the ordinary text-books on chemistry.

So we find, for instance, in Dr. Josef Klein's *Chemie*, 4th edition, Leipzig (Göschen) 1904, the following notation, given as "the 5th period:"

x	Cs	Ba	La	Co	Pr	Nd	Sa			
	_	_	Yb	_	Ta	W	_	Os	Ir	Pt
	Au	Hg	Tl	Pb	Bi		-			
	_	Rd	_	Th	_	Ur	-			

A similar classification is given by Troost and Péchard in their Traité Elémentaire de Chimie (1905).

On the other hand G. S. Newth, in A Text-book of Inorganic Chemistry, 7th edition, London, 1899, divides this "fifth period" of the German book into a 3rd, 4th and 5th "long periods," each with an even and odd series. Furthermore he splits up the four lines or series of the German and French books into six and presents them as follows. (Leaving out the indifferent elements in the helium-neon group and other recently discovered elements such as radium which have been studied only since the publication of the edition of the book quoted here.)

		THII	RD LO	NG PE	RIOD.				
Even Series Odd Series	Cs —	Ba	La —	Ce —		-  -			-
		FOUR	TH LO	NG PF	RIOD.				
Even Series Odd Series	— Au	— Hg	Yb Tl	— Pb	— Bi	w _	_	Os, Ir,	Pt
FIFTH LONG PERIOD.									
Even Series Odd Series	_	_	Th —	- -	_	บ 	_	_,_	-

The author remarks however: "It is noteworthy that all the elements belonging to these three periods together make a total which is almost exactly the number required for a single complete long period, including three transitional elements; and it is quite

possible that future investigations may necessitate an alteration in the accepted atomic weights of some of these elements, and consequently a change in their position in the system."

The results of the Occult Chemistry researches furnish us with new data facilitating the fixing of any element into its appropriate place in Mendeleëf's table.

Arranging the simpler elements of the earlier periods, about which there is no doubt possible as to their places, we find (with the exception of N and O which are classified as 'egg-shaped' and as of abnormal form) a regular and formal rhythm with regard to the seven groups I. to VII.

The fourth or middle group (at the head of which stands C) monopolises all octahedra amongst the elements: in no other place in the table do we find any octahedra.

Likewise the third and fifth groups (headed by B and N) take all the cubes to themselves, so that it may be predicted that any newly-discovered cube must necessarily be placed in the table either before or immediately after an octahedron. In the same way the second and sixth groups contain the tetrahedric elements.

The first and last, or seventh, groups are a little more complicated, though not less symmetrical. They contain the spike and the dumb-bell elements, alternating in every successive series.

So we find for the main body of the elements (Groups I. to VII., leaving the indifferent ones—He. Ne. etc.,—as well as the interperiodics apart for the moment) a thoroughly orderly progressive scheme, as follows:

1st short period or even series in any long period.	Spike.	dron.		dron.		edron.	Spike.
2nd short period or odd series in any long period.	Dumb- bell,	Tetrahe	Cube.	Octahedron	Cube.	Tetrahe	Dumb- bell,

What this signifies cannot, by any means, be inferred from the researches in their present state. But anyhow it leads to greater certainty in placing new elements, according to their formal types (as spike, cube, etc.) in Mendeleëf's table.

Those elements, therefore which have been newly discovered by Mr. Leadbeater, can be inserted in their places with reasonable

Γ			C											SPIKE AND		BAR		
	STA OA.	~	SPIKE AND DUMB-BELL.	TETRAHED	DRON.	Cub III	,	Остонь		Cui V		Tetrah V		DUMB-BELL. VII.	VIIIA	VIII B.	VIII e.	VIII B.
			H 18 (E)			0c 54 (		-	-			.*		_				
	He 72	_	Li (S) 127	Gl 164			B 200		C 216		N (E) 261		O (E) 290	F (S) 340			*	•
	Ne 360	M-Ne 402	Na (D) 418	2	Mg 432		Al 486		Si 520		P 558		S 576	Cl (D) 639				
	A 714	M-A 756	K (S)	Ca 720		Sc 792		Ti 864		V 918		Cr 936		Mn (S) 992	Fe 1008	Co 1036	Ni 1064	
			Cu (D 1139		Zn 1170		Ga 1260		Ge 1300		As 1350		Se 1422	Br (D) 1439				
-	Kr 1464	M-Kr 1506	Rb (S) 1530	Sr 1568		Yt 1606		Zr 1624		Nb 1719		Mo 1746		_	Ru 1848	Rh 1876	Pd 1904	
			Ag (D 1945	) 2	Cd 2016		In 2052		Su 2124		Sb 2169		Те 2223	I (D) 2287				
	X 2298	M-X 2340	Cs (S) 2376	Ba 2455		La 2482		Ce 2511		Pr 2527		Nd 2575		Ign (S) 2640	X 2646	$\frac{Y}{2674}$	$\frac{Z}{2702}$	
			Abn(S) Unkn(I 2736 2794	))	_		Incon 2880		<i>Unbek</i> 2916		Er 2979			_				
	Kal 3054	M-Kai 3096	Incog (S) 3096							Ta 3279		W 3299			Os 3430	Ir 3458	Pt 3486	Pt B 3514
			Au (E 3546	))	Hg 3576		Tl 3678		Pb 3727		Bi 3753			_				
	<u> </u>	-		Rd 4087		Act 4140		Th 4187				U 4267						
			_								_			_				*

certainty, though it is by no means certain-sure means of verification failing as yet-whether they are really the same elements as some of those discovered by ordinary science and provisionally placed by their discoverers in these same places.

As a theory it might be hazarded that whatever force it be that manufactures the elements, and in whatever direction it travels (that is to say in reality, in nature, and not symbolically on diagrams only) its turning point from one direction into another is marked by the place where a spike element is followed by a dumb-bell element or vice versa. This theory seems to tally at least with the curve lines in Lothar Meyer's curve. It might be further hazarded that both spike and dumb-bell are two aspects of one malleable archetypal form which in its male or positive condition produces one, and in its female or negative condition produces the other of these two aspects. It is at all events noteworthy that the turning of a spike into of a dumb-bell and of a dumb-bell into a spike seems to coincide with the upward and downward turning of the graphic curve of atomic volumes.

Lastly, it might be also conjectured that the turning of the force gives rise to 'whirlpools' of force at the turning points, producing thus the indifferent and the interperiodic elements.

But it might be also brought forward as a suggestion called for by the regular and mechanical progression of atom-numbers in the interperiodics, together with their unvarying type, that the process of building these interperiodics is a process of adjustment, allowing the next series of elements to start at a given point with regard to the atom-numbers in its initial elements.

Here we give the Mendeleëf table, arranged according to the plan given above, and including all the elements as yet discovered by Occult Chemistry (except a 3600 atomed tetrahedron which cannot yet be dealt with, as it seems to be a mere variant of the wellknown Hg atom). The table gives the numbers of counted ultimate atoms of each element and supports Newth's earlier exposition as against Dr. Klein's and Troost's later tables.

In this table the symbols in italics indicate elements as yet undiscovered by science. 10

The symbols are merely the first letters of the word "unknown" in various languages as incognitum, inconnu, unbekannt, etc.

P(la)t(inum) B., occ(ultum), kal(on) and the m(eta) elements have already been mentioned. The new interperiodics are not named as their place is obvious, though they might be simply called X, Y and Z for our purpose if we write xenon in its abbreviated form Xe so as to make a difference.

It should be understood, however, that the element called platinum B is in no sense less an independent element than the other interperiodics are mutually independent elements. The name seems therefore not quite satisfactory, as it might be taken to indicate that this is in some particular sense a variant of platinum. This it is only true in the same sense that platinum itself might be called iridium B., and so on. The original reason for calling it platinum B was that a mass of platinum B looks exactly like ordinary platinum to physical sight, and is frequently intermingled with it in fairly equal proportions.

E after an element means Egg-shaped (H, Occ, N and O); S and D after elements in the I. and VII. groups mean respectively spike (never star) and dumb-bell. The element Abn(ormum), which is a spike, has as yet no place in the system but comes numerically before Unkn(own) 2794 D. Therefore it has been put there provisionally. It should be noted, however, that the observed atom may be a mere 'freak,' as only once one solitary atom of such nature has been encountered as yet, and no attempt to find another such has been successful.

The 3600-atomed tetrahedron which has been called solid mercury is not included in the table, as there is no place for it there. This seems indeed a case of the existence of two variants of one element. The discovery of this element, and of Abnormum and platinum B is amongst the most important results of the investigation, as it suggests unforeseen possibilities and brings to our knowledge quite unexpected irregularities in the system. The existence of Abnormum makes it possible to expect the discovery of quite a series of elements related to the periodic system in new ways; the existence of platinum B allows us to grant the possibility of a further extension of the other interperiodics also; the existence of solid mercury makes it possible to expect the existence of a number of variants of the elements already known.

The following scientific elements may be identical with any of the occultly discovered elements of corresponding weight given as unknown in the table, but means of certain identification fail as yet. The numbers given with them are their scientific Oxygen weights:

Dysprosium, Dy, 162.5; Europium, Eu, 152; Gadolinium, Gd, 157.3; Samarium, Sa, 150.4; Terbium, Tb, 159.2; Thulium, Tm, 168.5; Ytterbium, Yb, 172.

In all our table contains 92 elements, including solid Mercury. According to us Co should precede Ni in the system.

It is well-known that there is a school of chemists who are not prepared as yet to accept the periodic system as more than an interesting theory. This we may learn for instance from the cautious and reserved way in which Troost and Péchard express themselves in their Traité Elémentaire de Chimie (Paris, 1905, 14th=latest edition, p. 381) in the very short paragraph which they devote to the subject. And in their Précis de Chimie (Paris, 1909, 38th=latest edition) we do not find any reference at all to Mendeleëf. the Occult Chemistry researches have at least furnished data proving that such a system exists, and also have given the formal basis for it. At the same time all is not yet order with regard to the system, and many irregularities have yet to be explained. But as a preliminary suggestion it might be thought possible that all elements now present on the earth do not belong to the same series of manifestation. It might be possible that certain elements have been taken over ready-made from other evolutions, and that certain other elements have been specially manufactured for this special evolution. It might be even a possibility that the atoms of the rarer elements in the atmosphere, such as helium, neon and the rest have furnished the original material out of which the grosser elements were later evolved. Again, it might be found that the socalled egg-shaped elements are fundamentally different from the others. Anyhow we recommend a consideration of these questions.

[Unhappily the Adyar library is very poorly equipped with upto-date works, treatises or journals on chemistry and we are much hampered here by the lack of suitable literary material on the matter in working out the results of the investigations. A bon entendeur demi-mot suffit!]

JOHAN VAN MANEN.

# THE INFLUENCE OF SURROUNDINGS.

INFLUENCE is perpetually radiated upon us by all objects of nature, even by the very earth upon which we tread. Each type of rock or soil has its own special variety, and the differences between them are very great, so that their effect is by no means to be neglected. In the production of this effect three factors bear their part—the life of the rock itself, the kind of elemental essence appropriate to its astral counterpart, and the kind of nature-spirits which it attracts. The life of the rock is simply the life of the Second Great Outpouring which has arrived at the stage of ensouling the mineral kingdom, and the elemental essence is a later wave of that same divine Life which is one chain-period behind the other, and has as yet in its descent into matter reached only the astral plane. The nature-spirits belong to a different evolution altogether, of which I have already written.

The point for us to bear in mind for the moment is that each kind of soil—granite or sandstone, chalk, clay or lava, has its definite influence upon those who live on it—an influence which never ceases. Night and day, summer and winter, year in and year out, this steady pressure is being exercised, and it has its part in the moulding of races and districts, types as well as individuals. All these matters are as yet but little comprehended by ordinary science, but there can be no doubt that in time to come these influences will be thoroughly studied, and the doctors of the future will take them into account, and prescribe a change of soil as well as of air for their patients.

An entirely new and distinct set of influences is brought into play wherever water exists, whether it be in the form of lake, river or sea—powerful in different ways in all of them truly, but most powerful and observable in the last. Here also the same three factors have to be considered—the life of the water itself, the elemental essence pervading it, and the type of nature-spirits associated with it.

Very strong influences are also radiated by the vegetable kingdom, and the different kinds of plants and trees vary greatly in their effect. Those who have not specially studied the subject invariably underrate the strength, capacity and intelligence shown in vegetable life. I have already written upon this in *The Christian*  Creed, p. 51, 2nd edition, so I will not repeat myself here, but will rather draw attention to the fact that trees—especially old trees—have a strong and definite individuality, well worthy the \*name of a soul. This soul, though temporary in the sense that it is not yet a reincarnating entity, is nevertheless possessed of considerable power and intelligence along its own lines. It has decided likes and dislikes, and to clairvoyant sight it shows quite clearly by a vivid rosy flush an emphatic enjoyment of the sunlight and the rain, and undoubted pleasure also in the presence of those whom it has learnt to like, or with whom it has sympathetic vibrations. Emerson appears to have realised this, for he is quoted in Hutton's Reminiscences as saying of his trees: "I am sure they miss me; they seem to droop when I go away, and I know they brighten and bloom when I go back to them and shake hands with their lower branches."

It must be remembered that an old forest tree is a very high development of vegetable life, and that when it is transferred from that kingdom it will not pass into the lowest form of animal life. In some cases its individuality is even sufficiently distinct to allow it to manifest itself temporarily outside its physical form, and in that case it will often take the human shape. Matters may be otherwise arranged in other solar systems for aught we know, but in ours the Logos has chosen the human form to enshrine the highest intelligence, to be carried on to the utmost perfection as His scheme developes; and, because that is so, there is always a tendency among lower kinds of life to reach upwards towards that form, and in their primitive way to imagine themselves as possessing it.

Thus it happens that such creatures as gnomes or elves, whose bodies are of fluidic nature, of astral or etheric matter which is plastic under the influence of the will, habitually adopt some approximation to the appearance of humanity. Thus also when it is possible for the soul of a tree to externalise itself and become visible, it is almost always in human shape that it is seen. Doubtless these were the dryads of classical times; and the occasional appearance of such figures may account for the widely spread custom of tree-worship. Omne ignotum pro magnifico; and if primitive man saw a huge grave human form come forth

from a tree, he was likely enough in his ignorance to set up an altar there and worship it, not in the least understanding that he himself stood far higher in evolution than it did, and that its very assumption of his image was an acknowledgment of that fact.

The occult side of the instinct of a plant is also exceedingly interesting; its one great object, like that of some human beings, is always to found a family and reproduce its species; and it has certainly a feeling of active enjoyment in its success, in the color and beauty of its flowers and in their efficiency in attracting bees and other insects. Unquestionably plants feel admiration lavished upon them and delight in it; they are sensitive to human affection and they return it in their own way.

When all this is borne in mind, it will be readily understood that trees exercise much more influence over human beings than is commonly supposed, and that he who sets himself to cultivate sympathetic and friendly relations with all his neighbors, vegetable as well as animal and human, may both receive and give a great deal of which the average man knows nothing, and may thus make his life fuller, wider, more complete.

The classification of the vegetable kingdom adopted by the Occultist follows the line of the seven great types, and each of these is divided into seven sub-types. If we imagine ourselves trying to tabulate the vegetable kingdom, these divisions would naturally be perpendicular, not horizontal. We should not have trees as one type, shrubs as another, ferns as a third, grasses or mosses as a fourth; rather we should find trees, shrubs, ferns, grasses, mosses of each of the seven types, so that along each line all the steps of the ascending scale are represented. One might phrase it that when the Second Outpouring is ready to descend, seven great channels, each with its seven sub-divisions, lie open for its choice; but the channel through which it passes gives it a certain coloring-a set of temperamental characteristics-which it never wholly loses, so that although in order to express itself it needs matter belonging to all the different types, it will still have a preponderance of its own type, and will always recognisably belong to that type and no other, until after its evolution is over it returns to the Logos as a glorified spiritual power through the same channel

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by which it originally rushed out as a mere undeveloped potentiality.

The vegetable kingdom is only one stage in this stupendous course, yet these different types are distinguishable in it just as they are among animals or human beings, and each has its own special influence, which may be soothing or helpful to one man, distressing or irritating to another, and inert in the case of a third, according to his type and to his condition at the time. Training and practice is necessary to enable the student to assign the various plants and trees to their proper classes, but the distinction between the magnetism radiated by the oak and the pine, the palm-tree and the banyan, the olive and the eucalyptus, the rose and the lily, the violet and the sun-flower, cannot fail to be obvious to any sensitive person. Wide as the poles asunder is the dissimilarity between the 'feeling' of an English forest and a tropical jungle, or the bush of Australia or New Zealand.

For thousands of years man has lived so cruelly that all wild creatures fear and avoid him, so the influence upon him of the animal kingdom is practically confined to that of the domestic animals. In our relations with these our influence over them is naturally far more potent than theirs over us, yet this latter is by no means to be ignored. A man who has really made friends with an animal is often much helped and strengthened by the affection lavished upon him. Being more advanced, a man is naturally capable of greater love than an animal is; but the animal's affection is usually more concentrated, and he is far more likely to throw the whole of his energy into it than a man is. The very fact of the man's higher development gives him a multiplicity of interests, among which his attention is divided; the animal often pours the entire strength of his nature into one channel, and so produces a most powerful effect. The man has a hundred other matters to think about, and the current of his love consequently cannot but be variable; when the dog or the cat developes a really great affection it fills the whole of his life, and he therefore keeps a steady stream of force always playing upon its object—a factor whose value is by no means to be ignored. Similarly the man who is so wicked as to provoke by cruelty the hatred and fear of domestic animals becomes by a righteous retribution the centre of converging forces of evil; for it must be remembered that such conduct arouses deep indignation among naturespirits and other astral and etheric entities, as well as among all right-minded men, whether living or dead.

Since it is emphatically true that no man can afford to be disliked or feared by his cat or dog, it is clear that the same consideration applies with still greater force to the human beings who surround him. It is not easy to overestimate the importance to a man of winning the kindly regard of those with whom he is in constant association—the value to a schoolmaster of the attitude towards him of his pupils, to a merchant of the feeling of his clerks, to an officer of the devotion of his men; and this entirely apart from the obvious effects produced on the physical plane. a man holding any such position as these is able to arouse the enthusiastic affection of his subordinates, he becomes the focus upon which many streams of such forces are constantly converging. Not only does this greatly uplift and strengthen him, but it also enables him, if he understands something of the working of occult laws, to be of far greater use to those who feel the affection, and to do much more with them than would otherwise be possible.

It should be observed that to obtain this result it is not in the least necessary that they should agree with him in opinion; with the particular effect with which we are at present concerned their mental attitude has no connexion whatever; it is a matter of strong kindly feeling. If the feeling should unfortunately be of an opposite kind—if the man is feared or despised—currents of evil influence are perpetually flowing towards him, which cause weakness and discord in the vibrations of his higher vehicles, and also cut him off from the possibility of doing satisfactory and fruitful work with those under his charge.

It has been said that a man is known by the company he keeps. It is also to a very large extent true that he is made by it, for those with whom he constantly associates are all the while unconsciously influencing him and bringing him by degrees more and more into harmony with such vibrations as they radiate. He who is much in the presence of a large-minded and unworldly man has a very fine opportunity of himself becoming large-minded and unworldly, for a steady though imperceptible pressure in that direction is perpetually being exerted upon him, so that it is easier for him to

grow in that way than in any other. For the same reason a man who spends his time loafing in a public house with the idle and vicious is exceedingly likely to end by becoming idle and vicious himself. The study of the hidden side of things emphatically endorses the old proverb that "evil communications corrupt good manners."

This fact of the enormous influence of close association with a more advanced personality is well understood in the East, where it is recognised that the most important and effective part of the training of a disciple is that he shall live constantly in the presence of his teacher and bathe in his aura. The various vehicles of the teacher are all vibrating with a steady and powerful swing at rates both higher and more regular than any which the pupil can yet maintain, though he may sometimes reach them for a few moments; but the constant pressure of the stronger vibrations of the teacher gradually raises those of the pupil into the same key. A person who has as yet but little musical ear finds it difficult to sing correct intervals alone, but if he joins with another stronger voice which is already perfectly trained his task becomes easier-which may serve as a kind of rough analogy. The great point is that the dominant note of the teacher is always sounding, so that its action is affecting the pupil night and day without need of any special thought on the part of either of them. Growth and change must of course be ceaselessly taking place in the vehicles of the pupil, as in those of all other men; but the powerful vibrations emanating from the teacher render it easy for this growth to take place in the right direction, and exceedingly difficult for it to go any other way, somewhat as the splints which surround a broken limb ensure that its growth shall be only in the right line, so as to avoid distortion.

No ordinary man, acting automatically and without intention, will be able to exercise even a hundredth part of the carefully-directed influence of a spiritual teacher; but numbers may to some extent compensate for lack of individual power, so that the ceaseless though unnoticed pressure exercised upon us by the opinions and feelings of our associates leads us frequently to absorb without knowing it many of their prejudices. Therefore it is distinctly undesirable that a man should remain always among

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one set of people and hear only one set of views. It is eminently necessary that he should know something of other sets, for only in that way can he learn to see good in all; only by thoroughly understanding both sides of any case can he form an opinion that has any right to be called a real judgment. The prejudiced person is always and necessarily the ignorant person; and the only way in which his ignorance can be dispelled is by getting outside of his own narrow little circle, and learning to look at things for himself and see what they really are—not what those who know nothing about them suppose them to be.

The extent to which our human surroundings influence us is only realised when we change them for a while, and the most effective method of doing this is to travel in a foreign country. But true travel is not to rush from one gigantic caravanseral to another, consorting all the time with one's own countrymen and grumbling at every custom which differs from those of our particular Little Pedlington. It is rather to live for a time quietly in some foreign land, trying to get really to know its people and to understand them; to study a custom and see why it has arisen, and what good there is in it, instead of condemning it off-hand because it is not our own. The man who does this will soon come to feel the characteristic influences of the various races-to comprehend such fundamental diversities as those between the English and the Irish, the Hindū and the American, the Breton and the Sicilian, and yet to realise that they are to be looked upon not as one better than another, but as the different colors that go to make up the rainbow, the different movements that are all necessary as parts of the great oratorio of life.

Each has its part to play in affording opportunity for the evolution of Egos who need just its influence, who are lacking in just its characteristics. Each race has behind it a mighty Deva, the Spirit of the Race, who under the direction of the Manu preserves its special qualities, and guides it along the line destined for it. A new race is born when in the scheme of evolution a new type of temperament is needed; a race dies out when all the Egos who can be benefited by it have passed through it. The influence of the Spirit of a race thoroughly permeates the country or district over which his supervision extends, and is naturally a factor of the

greatest importance to any visitor who is in the least sensitive. The ordinary tourist is too often imprisoned in the triple armor of aggressive race-prejudice; he is so full of conceit over the supposed excellencies of his own nation that he is incapable of seeing good in any other. The wiser traveller who is willing to open his heart to the action of higher forces may receive from this source much that is valuable, both of instruction and experience. But in order to do that he must begin by putting himself in the right attitude; he must be ready to listen rather than to talk, to learn rather than to boast, to appreciate rather than to criticise, to try to understand rather than rashly to condemn.

We know how often travel is recommended as a cure for many physical ills, especially for those which manifest themselves through the various forms of nervous derangement. Most of us find it to be fatiguing, yet also undeniably exhilarating, though we do not always realise that this is not only because of the change of air and of the ordinary physical impressions but also because of the change of the etheric and astral influences which are connected with each place and district, Ocean, mountain, forest or waterfall, each has its own special type of life, astral and etheric as well as visible; and, therefore, its own special set of impressions and influences. Many of these unseen entities are pouring out vitality, and in any case the vibrations which they radiate awaken unaccustomed portions of our etheric double, and of our astral and mental bodies, and the effect is like the exercise of muscles which are not ordinarily called into activity-somewhat tiring at the time. yet distinctly healthy and desirable in the long run.

The town-dweller is accustomed to his surroundings, and usually does not realise the horror of them until he leaves them for a time. To dwell beside a busy main street is from the astral point of view like living on the brink of an open sewer—a river of fetid mud which is always throwing up splashes and noisome odors as it rolls along. No man, however unimpressionable, can endure this indefinitely without deterioration, and an occasional change into the country is a necessity on the ground of moral as well as physical health. In travelling from the town into the country, 'too, we leave behind us to a great extent the stormy sea of warring human passion and labor, and such

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human thoughts as still remain to act upon us are usually of the less selfish and more elevated kind. In the presence of one of nature's great wonders, such as the Falls of Niagara, almost every one is for the time drawn out of himself, and out of the petty round of daily care and selfish desire, so that his thought is nobler and broader, and the thought-forms which he leaves behind him are correspondingly less disturbing and more helpful. These considerations once more make it evident that in order to obtain the full benefit of travel a man must pay attention to nature and allow it to act upon him. If he is wrapped up all the while in selfish and gloomy thoughts, crushed by financial trouble, or brooding over his own sickness and weakness, little benefit can be derived from the healing influences.

To take a walk in the country is to travel in miniature, and in order to appreciate its healthful effect we must bear in mind what has been said of all the different vibrations issuing from various kinds of trees or plants, and even from different kinds of soil or rock. All these act as a kind of massage upon the etheric, astral and mental bodies, and tend to relieve the strain which the worries of our common life persistently exert upon certain parts of these vehicles. Glimpses of the truth on these points may sometimes be caught from traditions of the peasantry. For example, there is a widely-spread belief that strength may be gained from sleeping under a pine-tree with the head to the north. For some cases this is suitable, and the rationale of it is that there are magnetic currents always flowing over the surface of the earth which are quite unknown to ordinary men. These by steady, gentle pressure gradually comb out the entanglements and strengthen the particles both of the astral body and of the etheric part of the physical, and thus bring them more into harmony and introduce rest and calm. The part played by the pine-tree is first that its vibrations make the man sensitive to those magnetic currents, and bring him into a state in which it is possible for them to act upon him, and secondly, that (as has already been explained in the article on The Sun as a Source of Vitality) it is constantly throwing off vitality in that special condition in which it is easiest for man to absorb it.

C. W. LEADBEATER.

# THE CADUCEUS IN AMERICA.

A STUDY IN THE LESSER MYSTERIES.

(Continued from page 192.)

BUT as regards the actual use of this idea of "raising from the dead" in a ritual, either with a certain use of occult power or entirely in symbol, the following account is worth quoting at length. It occurs in an old book called Travels through the Interior parts of North America in 1766, 1767 and 1768, by Captain Jonathan Carver. He says:

"I found that the nations to the westward of the Mississipi and on the borders of Lake Superior still continue to make use of the Pawwaw or Black Dance. The people of the Colonies tell a thousand ridiculous stories of the Devil being raised in this dance by the Indians. But they allow that this was in former times, and is now nearly extinct among those who live adjacent to the European settlements. However, I discovered that it was still used in the interior parts; and though I did not actually see the Devil raised by it, I was witness to some scenes that could only be performed by such as dealt with him, or were very expert and dexterous jugglers. Whilst I was among the Naudowessies, a dance which they thus termed was performed. Before the dance began one of the Indians was admitted into a society which they denominated Wakon-Kitchewah, that is, the Friendly Society of the Spirit. This Society is composed of persons of both sexes, but such only can be admitted into it as are of unexceptionable character and receive the approbation of the entire body. The initiation, .... being attended with some very singular circumstances which (as I have before observed) must be either the effect of magic, or of amazing dexterity, . . . . was performed at the time of the new moon, in a place appropriated to the purpose near the centre of their camp, that would contain about two hundred people. About twelve o'clock they began to assemble when the sun shone bright, which they consider as a good omen, for they never by choice hold any of their public meetings unless the sky be clear and unclouded. A great number of chiefs first appeared, who were dressed in their best apparel; and after them came the head warrior, clad in a long robe of rich furs that trailed on the ground, attended by a retinue of 15 or 20 persons, painted and dressed in the gayest manner. Next followed the wives of such as had been already admitted into the society, and in the rear a confused heap of the lower ranks. . . . When the assembly was seated and silence proclaimed, one of the principal chiefs arose, and in a short but masterly speech informed his audience of the occasion of their meeting. He acquainted them that one of their young men wished to be admitted into their society, and taking him by the hand, presented him to view, asking them at the same time whether they had any objection to his becoming one of their community. No objection being made, the young candidate was placed in the centre, and four of the chiefs took their stations close to him; after exhorting him, by turns, not to faint under the operation he was about to go through, but to behave like an Indian and a man, two of them took hold of his arms, and caused him to kneel; another placed himself behind him so as to receive him when he fell, and the last of the four retired to the distance of about twelve feet from him exactly in front. This disposition being completed, the chief that stood before the kneeling candidate began to speak to him with an audible voice. He told him that he himself was now agitated by the same spirit which he should in a few moments communicate to him; that it would strike him dead, but that he would instantly be restored again to life; to this he added that the communication, however terrifying, was a necessary introduction to the advantages enjoyed by the community into which he was on the point of being admitted. As he spoke this, he appeared to be greatly agitated, till at last his emotions became so violent that his countenance was distorted and his whole frame convulsed. At this juncture he threw something at the young man, that appeared both in shape and color like a small bean; this seemed to enter his mouth. and he instantly fell as motionless as if he had been shot. chief that was placed behind him received him in his arms and by the assistance of the other two laid him on the ground, to all appearance bereft of life. Having done this they immediately began to rub his limbs, and to strike him on the back, giving him such blows as seemed more calculated to kill the quick than to raise the dead. During this, the speaker continued his harangue, desiring the spectators not to be surprised or to despair of the young man's recovery, as his present inanimate situation proceeded only from the forcible operation of the spirit on faculties that had hitherto been unused to inspirations of this kind. The candidate lay several minutes without sense or motion, but at length after receiving many violent blows he began to discover some symptoms of returning life. These were attended with strong convulsions, and an apparent obstruction in his throat. But they were soon at an end, for having discharged from his mouth the bean, or whatever it was the chief had thrown at him, but which on the closest inspection I had not perceived to enter it, he soon after appeared to be tolerably recovered. This part of the ceremony being effected, the officiating chiefs disrobed him of the clothes he had usually worn and put on him a set of apparel entirely new. When he was dressed, the speaker once more took him by the hand and presented him to the society as a regular and thoroughly initiated member, exhorting them at the same time to give him such necessary assistance as, being a young member, he might stand in need of. He then also charged the newly elected brother to receive with humility and to follow with punctuality the advice of his elder brethren."

Further particulars of what is evidently the same Initiation ceremony, "The Midewiwin of the Ojibwa," may be found in the seventh Annual Report of the Bureau of American Ethnology, where it appears that there are successive degrees to be passed through, the above account being of an initiation into the first degree. In each, an increasing amount of magic power is thought to be shot into the body of the candidate, in the form of the Mīgis shell, the small symbolical object, which is a badge of the initiate into this system of Mysteries. See also an article in vol. xxvii of the Theosophical Review concerning this ceremony, and the Indians' esoteric traditions and beliefs.

The actual ceremony of the Hako must now be considered. It is complex, and extends over a number of days. It really consists of two distinct groups of ceremonies, the first, in various subdivisions and rituals, being concerned with the preparation of the Hako, that is to say in the making and vivifying or magnetising the objects which are to be used in the second great division, the Mystery or initiatory rites proper. These latter are again subdivided into a group of rituals constituting the public ceremony, and a group of secret ceremonies. It is in the last-named that the actual initiation, or that which is a distinct remnant and remembrance of actual initiations of earlier days, takes place.

The purpose of the ceremony was thought to be to obtain the influence of Tirawa, the circle of the Upper Powers, for the increase of the power, welfare and number of the tribe, but this was only the public and exoteric meaning of the ceremony, and those who participated, at any rate in former times, must have been aware of an efficacy, either real or symbolised, that was not a matter of material welfare only.

Two distinct groups of persons were essential, and these could not belong to the same clan of a tribe. The man who organised a performance of the ceremony, usually a chief or prominent man, gathered round him a group of his kindred, and these were known as the 'Fathers.' The leader of the second group was known as the 'Son,' and his party as the 'Children.'

Two doctors, or Shamans, "who had received knowledge of healing plants either directly through visions, or by initiation into certain rites by which this knowledge was communicated" were to be among the number of the 'Fathers.' Each had to bring an

eagle's wing, this being stated to be the official mark of his rank. This fact may be one more point of identity with other Mystery traditions, for in A Mithriac Liturgy, Mr. Mead states that: "The highest initiates of the Mithriaca (as of many other mystery-associations of the time) were called the Fathers. They were also called Eagles, and doubtless in Egypt also Hawks. . . . . The initiates of the next lower grade were called Sons of the Fathers."

The Kurahus was chosen as Master of the ceremonies, and to him all gave obedience; an assistant worked under him.

A particular order and sequence of the rituals and songs was handed down, and no variation was allowed. With regard to the songs, of which there were nearly a hundred during the ceremony, were considered to be of the nature of mantras. The Handbook of North American Indians says:

"In ceremonial songs, which are formal appeals to the supernatural, accuracy in rendering is essential, as otherwise 'the path would not be straight,' the appeals could not reach their proper destinations, and evil consequences would follow. Consequently when an error in singing occurs the singers stop at once, and either the song or the whole ceremony is begun again."

They were of course perpetuated and handed down entirely by memory, and this was the duty of the Kùrahus, to remember accurately all details of the many rituals and the words and chant of the attendant songs. The same *Handbook* states:

"The word or logos of the song or chant in savage and barbaric planes of thought and culture expressed the action of the orenda or esoteric magic power regarded as immanent in the rite or ceremony, of which the dance was a dominant adjunct and impulse. In the lower planes of thought the dance was inseparable from the song or chant which not only started and accompanied but also embodied it."

(To be concluded.)

ARNOLD S. BANKS.

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June 190

# The Theosophist



Founded by H. P. BLAVATSKY & H. S. OLCOTT

With which isc-morphopated Quuckers, Foleride datowall. P. BLAVATSK

# PRINCIPAL PERIODICALS IN ENGLISH

### The Theosophist

(With which is incorporated Lucifer founded by H. P. BLAVATSKY.)

Founded by H. P. Blavatsky and H. S. Olcott; Edited by Annie Besant, P.T.S.

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# THE THEOSOPHIST.

# ON THE WATCH-TOWER.

JUST before leaving Adyar I received a very nice parting present. A friend, who withholds his name, purchased the plot of land of about twenty acres which occupies the corner where the Adyar river runs into the sea, being bounded thus on two sides by water, and which has as its southern boundary Olcott Gardens and as its western Blavatsky Gardens. This plot he has presented to me, labelling it Besant Grove. I have accepted it, in order to hand it over to the Theosophical Society, and it forms a very valuable addition to the Headquarters' property, completing the parallelogram marked out by river, sea, and high-roads. The Society is certainly very fortunate in having generous members who are also rich, and strengthen it on the physical plane for its work.



A well-known figure has passed away from our ranks on earth, one whom illness had for some years forced into the background. Our well-loved Dr. Pascal has cast off what was for him most literally the burden of the body, and has passed into the Peace. It is a passing over which we must all rejoice, for this dear brother of ours has been utterly incapacitated for work for a long period, and his release from a body which had become useless can be mourned by none, least of all by those who love him. His name is written in the annals of the Society as that of the man who with indefatigable energy and uttermost self-surrender laid, broad and deep, the foundations of the Theosophical Society in France, and who counted no effort too exhausting, no sacrifice too great, for the cause which was the idol of his heart. He ruined his health by almost reckless over-work, and has truly trodden the road of the martyr, who counted not his life dear to him. The Society in France made him its General Secretary, and he served it in this

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capacity until health utterly failed, struggling on, after the stroke of paralysis that laid him low in London in 1905, long after all his friends had prayed him to take rest. But he had successfully done his work, and handed on a well-organised and prosperous Society to his able and worthy successor, Charles Blech. At length the worn-out body has sunk to rest, and he has heard his Master's voice welcoming him home. He stood with absolute faithfulness and unshaken steadfastness through all the trials of the last few years, and has well won the right to claim his place among those who shall welcome the coming of the World-Teacher.



People are often perplexed when a man of high devotion and rich service passes out of this mortal world through a long and lingering illness, and they wonder why a life dedicate to all noble purposes should find so sombre an ending. Yet is that weary and prolonged twilight a real "blessing in disguise," for it is the wearing out, in the least unpleasant manner, of a mass of karma which, carried on into the next life, would cause much delay and put many obstacles in the further progress of the soul. The closing years are utilised, in persons of great possibilities in the near future, for this disencumbrance of hampering karma, where it happens that there is much which needs to be outworn ere full discipleship may be achieved. Our noble friend has paid the debts which would have otherwise been claimed in the future, and fair and open lies the road in front of him, when he shall return to tread once more the ways of earth. Blessed is he, and a blessing to the world shall he be on his return.



The famous mummy, or rather mummy-case—which, after many vicissitudes, came into the possession of a London Theosophist, who sent it to the British Museum on Madame Blavatsky's vigorous warnings as to the dangers accompanying its possession—has again been causing trouble. Its earlier history is probably known to most of our readers, and presents a really appalling list of disasters, falling on those who were unfortunate enough to become its temporary owners, or to be connected with it in any way. For some time nothing had been heard of it, but we now read that Mr. Mansell, an Oxford-Street photographer, has become the object of

its wrath. Mr. Mansell's son and his photographer went to the Museum to inspect it, in order to fulfil an order for a photograph of On the way back, the younger Mr. Mansell smashed his thumb badly, and the photographer, on arriving at home, found one of his children badly injured by falling through a glass frame. Nothing daunted, or maybe ignorant that disaster haunted those who came into touch with this uncanny object, the photographer repaired next day to the Museum to photograph the case. He lifted his head suddenly while at work, and cut his nose to the bone against the edge of a glass case. He also dropped a valuable screen, and spoiled it. This seems to be the last exploit, so far, of the unpleasant elemental which guards the mummy-case of Princess Amen-Ra, now exhibit 22,452 in the British Museum catalogue. It is related in the Weekly Dispatch of February 28, 1909. The early story of the case is well authenticated, and only last summer one of our members met the gentleman who, at an early stage, lost his arm shortly after becoming its possessor. The Egyptians felt very strongly about the disturbance of their mortal remains, and endeavored to save them from desecration by curses, charms, and other protective devices. One of these was the creation of an artificial elemental, a thought-form, charged with the idea of injuring anyone who disturbed the resting-place of the deceased. Such a blindly malignant thought-form would work injury on any who touched the charge confided to it. As the Princess Amen-Ra died some 3,500 years ago, and must have had two or three bodies since, the elemental might well be disintegrated, and no one be the worse.



The P. and O. s. s. Morea, which I am to board to-morrow, is a new vessel and is very highly spoken of. Her normal speed is 18 knots an hour, and she carries, with her crew, one thousand persons. The newest idea is a smoking-room for both sexes, and this is supposed to be a great attraction. We are far from the days when no gentleman would have dreamed of smoking in a lady's presence! Let us hope that some place, however humble, may be still kept for those women who are so unfashionable as to dislike smoking, and do not care to have

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clouds of tobacco-smoke puffed in their faces when talking with one of the masculine persuasion.

\* \*

I came to Bombay a day before sailing for the sake of holding a meeting of the Daughters of India, called by Lady Muir Mackenzie, who strongly sympathises with our work, and also to address one called by Mr. Justice Beaman, for a talk on Theosophy. The first meeting was a large gathering, composed entirely of ladies-Hindū, Pārsī, Musalmān and a few English-and I spoke to them on the ideal of womanhood that we should seek to bring to life again in India. They seemed to be deeply interested, and after the meeting we had a little general talk. Bombay women are, as a rule, well educated, and are quite ready to work for the From this meeting, held at the house of Sethji motherland. Dharamsey Morarji Goculdāsji, we went to the bangalow of Lady Muir Mackenzie, where a few English people, with some Hindus and Pārsīs, had been invited to listen to an exposition of Theosophy. Mr. Justice Beaman presided, and I gave an address, and then we had questions. The gathering was small, for at the end of April Bombay English officialdom has for the most part removed itself to Mahabeleshvar; but those who came seemed to be interested, and it may be the beginning of a little movement towards Theosophy among the English residents.

\*\*\*

To-day—April 24th—I am going to a farewell meeting at the Blavatsky Lodge, and then must board the steamer that carries me westward.

A. B.

The T. S. Order of service is making steady progress in the West. We hear from Holland of the formation of a League called the "Brotherhood of Healers" which has the object of "curing diseases by psychic means." The rules forbid the working members to accept any financial remuneration. The managing committee strongly urges abstinence from alcoholic drinks and also advises avoidance of meat and tobacco. It is a useful form of propaganda. In Perth, Australia, we are informed of the formation of "The

Women's Service Guild," which has for its object the education of women in social and economic questions. The President of the Guild, Lady James, is not a member of the Theosophical Society, but the secretary and the majority of the other officers are, and most of the women members of our Perth Lodge have joined the Guild. It hopes to be able to effect some much needed reforms in the social life of the city. We wish every success to both the institutions. It is indeed pleasing to note that the Order of Service is making such good progress.



The eighteenth anniversary of the day upon which our great Founder laid aside her last physical body was observed at the Headquarters in the usual way. A hearty meal was given to a thousand poor people, and a very striking scene it was. Men, women and children, a whole regiment of them, seated in long rows under the waving palm-trees, each having on the ground before him a large disc like a tea-tray made of fresh leaves stitched together; the servers dragging along an enormous metal vessel full of rice, and piling on each disc a miniature mountain of it, far more than any average European could eat. Other servers followed with buckets containing a savoury stew or thick soup, made of all kinds of mixed vegetables, which they ladled out profusely on to each mountain of rice; and then the guests fell to, and the mountains rapidly disappeared. In some cases, however, men carefully folded up part of their meal in their leafy plates, and carried it away for some relation or child who had been unable to attend. A sort of Sunday-school treat on a large scale, but far more picturesque in its tropical surroundings than anything seen under the pale northern sun.



In the afternoon the household gathered in the great Hall, with many members from the various Lodges in Madras. Garlands of white lotus were hung upon the statues of the Founders, and the broad platform before them was covered with glorious pink and white lotus-blossoms as with a carpet, while festoons of drooping palm-leaves framed the picture. The Vice-President of the Theosophical Society took the chair, and in

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his opening speech paid graceful tribute to the splendid work done by Madame Blavatsky, and now so ably carried on by her most illustrious pupil, our dear President. According to our Founder's own wishes, selections from Bhāgavaḍ-gīṭā and The Light of Asia were read, and the simple proceedings closed with a short address from Mr. C. W. Leadbeater, one of her pupils, describing the wonderful power which radiated from her. Reverent mention was also made of our President-Founder and of those prominent members of the Movement who have passed from the physical plane during the last twelve months—our beloved Dr. Pascal, the first General Secretary of the French Section; Señor José Massō, the first General Secretary of the Cuban Section; and Mrs. A. P. Sinnett, wife of the theosophical pioneer to whose writings many amongst us owe so much.



In the Madras Christian College Magazine for February 1909 is an interesting article on the sage Rāmānuja by J. H. Maclean. It is a pleasure to see that though the author is not yet able to emancipate himself from his Christian bias, which colors the whole article, he yet on the whole strives to appreciate honestly the greatness and value of the Saint. Absence of prejudice we can hardly expect; it is very rare anywhere, and perhaps impossible for a Christian. There are a few points about which we might ask for a kindlier judgment, such, for example, as the strictures upon what is called 'idol-worship,' and the criticisms upon Rāmānuja's shortness of temper and his behavior to his wife. Exact parallels to these could be given from the biblical biography of Jesus, so that the inferences drawn from them in the case of Rāmānuja should in honesty be drawn in the other case too.

A point which specially strikes the student of Occultism is the following phrase: "In seeking the truth the modern Indian has an advantage which Rāmānuja had not—a knowledge of Jesus Christ." A rose by any other name may smell as sweet, but a Sage by any other name is not so holy! Apollonius of Tyana and Rāmānujāchārya were both incarnations of the Master Jesus, yet the former was called "the Pagan Christ," and the latter is accused of having no knowledge of Christianity and its Founder!

## MYSTERIOUS TRIBES.

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS 1

BY

Rāphā Bāi. (H. P. B.)

(Continued from page 138.)

OW follows a detailed account of the difficulty of the ascent, and of the manner in which the intrepid little party had occasionally to climb up some vertical crag, until at last they reached beyond the clouds, i.e., beyond the boundary of the eternal fog, and were able to see at their feet the heaving mass of blue mist. I shall restrict myself in the following pages to a concise narrative of the most striking events of the adventures of our two landsurveyors, as full particulars of their discoveries will be given further on, and can be found in the abstract of the letters of Mr. Sullivan, the District Collector of Coimbatur, who was sent at a later period by the Government to make an official investigation of the mysterious domain of the Nilgiri.

Ascending higher and higher above the fog-line our daring friends met an enormous boa-constrictor. One of them fell, in the twilight, over something soft and slippery which began to move and heave, and which turned out to be a very unpleasant The gigantic reptile coiled round one of the companion. superstitious Irishmen and squeezed him so violently that he died a few minutes after his rescue from this cold embrace. The soldiers skinned the dead serpent, and when they measured its length, they found to their horror and amazement that it was not less than twenty-six feet. Now they had to dig a grave for poor Patrick-not an easy thing to do, as the body had to be unceasingly protected from the white vultures which came flying from all sides and gathered round it. This grave is to be seen to this day. It is situated below a rock a little higher up than Coonoor. Later English settlers erected a stately monument on the spot in memory of the first pioneer who lost his life during the expedition. The Malabar men had to go without memorials, albeit they had really been the first victims.

 $<sup>^1\,\</sup>rm Translated$  from the German version published by Arthur Weber. Our German readers may obtain this book from the Jaeger'sche Verlagsbuchhandlung. Leipzig. Ed.

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The little party, minus the three dead men, climbed higher and higher again, and all of a sudden met a herd of elephants which were fighting with one another. The elephants did not notice them, but all the same our men were so frightened at seeing them that they stampeded and dispersed on all sides. When they wished to rally round the colors again, they only succeeded in coming together in groups of two or three. Having strayed about through the forest the whole night, seven of the soldiers returned at different times the next day to the village which the expedition had left twenty-four hours before. Three of the Europeans were never heard of again.

Whish and Kindersley remained alone, severed from all their companions. They wandered about for several days, now ascending high summits, now descending into deep ravines, living on berries and mushrooms all the while. At night the roaring of tigers and of elephants obliged them to seek shelter up big trees. Expecting death at every moment, they slept only by turns, one watching while his companion rested. Thus the Devas and other inhabitants and guardians of these enchanted heights made their presence manifest from the very first day. Vainly did the lost explorers try to find the way back to the village. Every time they took their course downwards they met with obstacles which compelled them, very much against their will, to change their direction and climb upwards again; and if they attempted to go round some hill or rock, they came into the mazy depths of some impenetrable ravine.

Their instruments, even their arms, were with the lost men; they had nothing with them except the guns and pistols which each of them carried on his person. Not being able to find their bearings, they had no chance of tracing their way back to the habitat of men. One route only remained open to them: to climb higher and higher up into unknown and unfriendly regions. Considering that from Coimbatur the Nilgiri rise from the valley of Ootacamund, in echelons, as a range of vertical rocks from five to seven thousand feet in height; considering further that between these rocks are enormous abysses and that our land-surveyors happened to take this very track, the most difficult of all, we may imagine what obstacles they had to surmount. The higher they ascended the more nature itself seemed to cut off their retreat. Often they had to

climb up trees, and then swing themselves over precipices on to the next rock.

Thus nine days passed. By this time they had given up all hope of finding anything else but certain death in these mountains. Yet they manfully resolved to try once more if they could not force their way back into civilisation by taking a straight course from rock to rock, avoiding all roundabout routes. For this purpose they decided to climb up the highest peak in front of them, in order to get a view of the country, and to see in which direction they would have to proceed. They were then in a meadow within measurable distance of a steep hill capped by a crag which did not give the impression of being very elevated. To get on the top of that crag one had only to ascend the hill-apparently no difficult task. But to their utter surprise it required two hours of strenuous effort to do so. The sloping hill was covered with socalled satin grass, and was so slippery that from the very beginning they had to scramble on all fours, clinging to every bush and even blade of grass in order not to slide backwards at each moment. The ascent of a hill covered with satin grass is comparable only to climbing up a mountain of glass. When at last they reached the summit they were exhausted and, as Kindersley puts it, "prepared for the worst". To-day this very mountain is famous in Ootacamund as the "Hill of Tombs" or "cairns," as they are called here, and certainly this latter Druidic appellation is more appropriate for these monuments of unknown antiquity, which our land-surveyors took at first sight for simple rocks. This hill, like many others of the Nilgiri chain, is entirely covered with these ancient tombs. But there is little known about them. Like eveything else in these mysterious mountains they remain an unsolved riddle—their origin as well as later history equally veiled in darkness. Now, while our heroes are taking a well-deserved rest to recuperate their strength, I shall have time to say a few words about these tombs. It won't detain us long.

On this very same spot excavations were made twenty years later, and it was then found that every tomb contained a large quantity of vessels made of iron, brass and clay, as well as strangely formed figures and roughly worked metallic jewels. Neither the figures—which are obviously idols—nor the jewels and vessels bear

any likeness to similar finds made elsewhere. The clay products are specially curious, and remind one of the archetypal reptile described by Berosus, which crawled about in chaos at the creation of the universe. When and by whom these tombs were erected, and to which human race they served as last resting-place on earth, it is impossible to say or even to conjecture. What is the meaning of those strange geometrical figures made of stone, clay and bone? Those dodecagons, triangles, pentagons, hexagons, and octagons, of perfect regularity? What is the meaning of those little clay figures with a ram's or an ass's head on a bird's body? The form of the tomb (i. e., of its enclosure-wall) is always oval and the wall is from two to three yards high. This enclosure-wall is made of massive unhewn stones joined together without mortar, and surrounds the tomb, five to six yards deep, which, in its turn, contains a regularly shaped vault. The form of these tombs throws no light on their origin, although similar to that of tombs found else-The same shape recurs in Brittany and in other parts of France, as well as in Wales, in England, and in the mountains of the Caucasus. As is their wont, the British savants claimed a Scythian or Parthian origin for these finds. But the archeological remains found in these tombs bear no trace of Scythian make, nor, up to the present time, have there ever been discovered any skeletons or weapons in them. Inscriptions are also lacking, although some stone tablets have been dug out in the corners of which hieroglyphical signs are scratched, similar to those found on the obelisk of Palenque and other ruins of Mexico.

Amongst the five tribes of the Nīlgiri¹, all of which belong to quite different races, no one could give any information about these tombs. Not even the Todas, the most ancient of them all, were able to do so. When questioned by archeologists they invariably answered: "We don't know to whom these tombs belong; they are not ours. Our forefathers found them already here; they have not been erected in our time." Considering the great antiquity of the Todas, it follows that none but the ancestors of Adam and Eve can be buried here. The tribes of the Nīlgiri dispose of their dead in very different ways. While the Todas cremate theirs, together with the dead man's favorite buffalo, the

<sup>&</sup>lt;sup>1</sup> A description of these five tribes will be given later.

Mala-Kurumbas bury the bodies under the water, and the Irulas hang them on the top of a tree.

If our lost wanderers had cast a glance on the scenery round them, after they had rested and risen to their feet, they would have forestalled my description of this magnificent panorama of Southern India. Without knowing it they had ascended the highest summit of the Toddabet (called Doddabetta by the English) the topmost point of the Nilgiri chain, and for hundreds of miles the country lay bare before their eyes. It is difficult to imagine, and still more to describe, what feelings may have swayed these sons of Albion in the presence of such wonderful scenery. They were hungry and exhausted, and with poor humanity these physical conditions generally prevail over mental feelings. If Whish and Kindersley had come on horseback or in a spring-carriage with plenty of provisions, preparing for a merry picnic, as people do nowadays eighty years later, their delight would probably not have been less than ours, as we first gazed down upon the world from this spot. It was a critical hour for the Madras Presidency, as well as for ourselves, for if these two men had died that day in the mountains, thousands of human lives, otherwise doomed, would not have been saved every year by the bracing air of the Nilgiri, and this truthful story would never have been written.

As this locality is intimately connected with the following events, I beg leave to outline it, and, to give in doing so, my own feelings and impressions, for want of a better description. No one who has ever stood on the Hill of Tombs is likely to forget that splendid view, however old he may happen to become. The writer of these lines has more than once accomplished the herculean task of ascending this slippery hill. But let me confess at once that I did it every time in a sedan-chair, which rested on the heads of twelve coolies, eager to make a living out of me. These coolies are always willing to risk overstraining their hearts for a handful of coppers. One gets accustomed to many things in British India, even to the killing with impunity one's fellow-man, the unfortunate, despised, emaciated coolie; but considering the stupendous sight enjoyed from the Hill of Tombs, we claim extenuating circumstances for our guilt.

From this altitude of about nine thousand feet we see, at a distance of nearly forty miles, the ocean outlining the Malabar coast like a blue ribbon. For two hundred miles in every direction open space extends at our feet: north and south, east and west, we look on naught but green and red and blue hills, on dented peaks and rounded summits of bizarre form, which shimmer in the burning, tropical sun. Now, gaze northwards: the ridge of the Nilgiri chain overtops the Mysore hills by 3500 feet, extending like a gigantic causeway fifteen miles in width and forty-nine in length. It gives the impression of shooting out of the pyramidal Mount Jelamalai of the Western Ghats, and making head over heels for the rounded hills of Mysore, which melt away in the fleecy blue mist. At this spot this marvellous range touches the serrated peaks of the Paikars, and thence falls vertically down, while the mountain torrent tosses and foams in the ravine below, and but a narrow strip of rock connects one chain with the other.

Now, dear reader, turn towards the south of the Hill of Tombs: there you see in the full glory of their unapproachable virgin beauty the dark and dreamy woods and the impenetrable marshes of Coimbatur, which extend over a hundred miles in length, and cover practically the whole of the south-west of the Nilgiri, terminating as they do in the brick-red hills of the Khund. Further back to the left a stony snake, the ridge of the Ghāts, winds its way eastwards between two rows of volcanic rocks. Like tufts of bristly hair, like wind-crumbled branches of a fern-tree, isolated serrated peaks stare up into the sky. One is almost inclined to think that the volcanic force which shot them out intended to form a model of a walking man, so striking is the resemblance which these rocks bear to a human being. Seen through the faint, translucent mist, these hills, covered with centenarian mosses, seem to gain life and move. Like boys pushing and kicking one another on their way home from school, they seem to run eagerly out of the narrow valley into the freedom of a wider space. In the foreground, high above these summits but below the wanderer who stands on the top of the Hill of Tombs, a very different view strikes his eyes; behold in silent rapture the Eden at your feet!

Like one of Virgil's spring idylls surrounded by awful figures out of Dante's Inferno, emerald-colored hills, covered with long and silky grasses and astringent herbs, rise from the level of this mountain valley: but instead of lambs and bonnie shepherdesses one sees here herds of black buffaloes and the immovable, athletic figure of a young Toda-Tiralli officiating as priest, and looking like a bronze statue in the distance.

On these heights reigns an eternal spring. Even the frosty nights in December and January cannot get the better of it—at least not at mid-day. Everything here is fresh and green, everything blooms and smells sweetly through the whole year. But fairer than at any other period are the Blue Mountains during the rainy season, when they look like a child smiling through its tears. The tossing mountain river is here in its cradle. Its birthplace, whence it springs as a thin ray of water, lies hidden under a stone. It leaps downwards, a rippling streamlet, bearing on its transparent bed the atoms of future gigantic rocks. In its two-fold aspect nature appears here as a true symbol of human life: clear and pure on the mountain height it stands for childhood, while rifted and wild in the valley it represents life fighting the elements. But, above and below, everything shimmers at all times of the year in the rainbow-colored glory of Indian tints.

On these mountains everything appears uncommon, strange and curious to the wanderer from the valley. Instead of emaciated brown coolies he sees here a young Toda of tall stature, whose white complexion and noble profile make him look like an ancient Greek or Roman. To make the likeness still more striking, he artistically throws round his shoulders a toga of white linen such as is worn nowhere else in India. This young Toda looks down on the Hindu with the same benevolent contempt with which a cow would thoughtfully contemplate a toad. Instead of the yellow-legged, multi-colored hawk of the plain one sees here a mountain eagle, while the withered grass of the Steppes and the scorched cactus-like bur of the meadows of Madras transform themselves into gigantic plants and woods of reeds of such dimensions that elephants might play at hide-and-seek in them. Here the Russian nightingale sings, and the cuckoo deposits her egg in the nest of the yellow-billed myna of the South, instead of in that of her friend of northern countries the noisy crow, which latter changes itself in these woods into a fierce black raven. Here contrast and irregularity prevail

everywhere. From the thick foliage of the wild apple-tree resound at noon-tide the trills and singing of birds not known usually in the vales of India, while the menacing roar of a tiger or the dull low of a wild buffalo breaks forth from the jungle. Sometimes the solemn silence of these heights is interrupted for a moment by a low, mysterious murmur or rustle or by a wild, hoarse scream. Then every sound subsides in the balsamic stream of the pure mountain air, and silence prevails again. Only the ear of a true lover of nature can distinguish, in such moments of absolute stillness, the beating of its strong and healthy pulse; only he can recognise its ceaseless motion in these mute expressions of the joy that millions of visible and invisible beings take in living.

No, it is not easy to forget the Blue Mountains, if once one has seen them. In this beautiful climate mother Nature seems to collect all her dispersed forces and join them together, in order that all particulars of her grand creation, perfect in themselves, should be united into one unique performance. Thus she presents us in turn with phenomena of the northern and of the southern zone of our globe. And therefore also it is that here she now awakens into activity and becomes animated, and now sinks languidly back and expires. Now, you see her half asleep in the full majesty of her beauty encircled by the dazzling glare of the southern sun, and now again, stern and fierce, reminding you of her might by the gigantic vegetation of tropical forests and the roaring of wild beasts. And again, in the next moment, she descends from her pedestal, seemingly exhausted by these efforts, and goes to sleep on a carpet of northern violets, forget-me-nots and lilies of the valley. There our great and powerful mother lies quiet and at rest, fanned by a cooling wind and by the delicate flapping of wings of lovely butterflies, unknown everywhere else.

To-day the foot of these hills is covered with a three-fold girdle of eucalyptus groves which owe their existence to the first European settlers. He who has never seen this beautiful Australian tree (Eucalyptus globulus) knows not the loveliest of all garden decorations. It grows more in three or four years than

<sup>&</sup>lt;sup>1</sup> About sixty years ago, General Morgan, F. T. S., sowed all bare places and valleys near Ootacamund with three pounds of eucalyptus seed, which had been sent him from Australia.

other trees do in twenty; besides, it cleanses the atmosphere from all miasma. Owing to this latter quality the eucalyptus groves of the Nīlgiri enhance still further its value as a health resort. All Indians exhausted by the too ardent caresses of a tropical climate, as well as the European residents of Madras, rush to these mountains for rest and health; and nature never disappoints their trust. To use a metaphor, one might say that the genius loci of these mountains gathers together in one bouquet the climes and the flora of all zones, as well as the zoological and still more the ornithological riches of all quarters of the globe and offers it, in the name of his mistress, to the tired wanderer who seeks refuge here. The Blue Mountains are, so to speak, a visiting card, enumerating all her titles and merits, which nature, the stern stepmother of Europeans in India, presents to her tormented step-son as a token of reconciliation.

For our heroes also the hour of such a reconciliation finally dawned. Bodily and mentally exhausted, they were hardly able to stand on their legs. Nevertheless Kindersley, who was the stronger of the two, and less worn out by the hardships, began to walk round the eminence, after he had rested for a while. He wished to find out from this elevated point the best way downwards, through the chaos of rocks and woods which spread at his feet. It seemed to him as if he saw smoke at some little distance, and he made a rush for his companion to tell him the news, when suddenly he stood thunderstruck. In front of him, his back half turned upon him, stood Whish, pale as death, and shaking as if he was in fever. His outstretched hand moved convulsively as he pointed with his forefinger into the distance. Kindersley glanced in the direction indicated, and perceived close by, in a ravine at the foot of the hill, a human dwelling, and a little further on some men. This sight, which at any other time would have filled our lost wanderers with joy, now came as a shock to them and gave them a feeling of horror. The house looked rather peculiar; they had never seen one like it before. It had neither windows nor doors, and was round like a tower. The roof was pyramidal and rounded on the top. As to the people, the two land-surveyors hesitated at first to call them human. Instinctively they both made for the nearest bushes, whence they stared through the bent twigs at the strange figures astir on

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yonder spot. Kindersley describes them as "a group of giants surrounded by a host of misformed dwarfs." Despite their former audacity and sarcasm, they would almost have taken them for the genii loci and gnomes of these mountains, had it not soon become evident that these gigantic beings were Todas, surrounded by their devotees and tributaries, the Badagas, and the pygmean servants of these latter—the ugliest of all wild tribes on earth, the Mala-Kurumbas.

Our heroes had exhausted their stock of ammunition and lost one gun; besides, they were utterly spent. They therefore felt themselves no match even for such pygmies as these, and thought it best to try to slide down the hill again and bolt before they were noticed. But at this junction they became aware of the approach of a new enemy from behind. A group of monkeys crept along, and took possession of a tree near our friends; from there they began to bombard them with mud—a very objectionable form of ammunition. The noise the monkeys made attracted the attention of a herd of buffaloes which grazed on a meadow lower down. The buffaloes looked up and bellowed, whereupon the Todas noticed the two men.

(To be continued.)

To God, the Architect.

Who Thou art I know not, But these things I know: Thou hast set the Pleiades In a silver row; Thou hast sent the trackless winds Loose upon their way; Thou hast reared a colored wall 'Twixt the night and day; Thou hast made the flowers to blow And the stars to shine, Hid rare gems and richest ore In the tunnelled mine; But, chief of all Thy wondrous works, Supreme of all Thy plan, Thou hast put an upward reach In the heart of man.



## DEVOTION.

ALL religions seek to draw men to God, to make them realise their relationship to Divinity. All religions also attempt to shape man's character so that he may become God-like, and reflect in himself the attributes which all religions postulate of the God whom they worship, such as Wisdom, Power, Love. Religions were founded, we are told, by Incarnations of Divinity or by men learned in the divine Mysteries, as the means whereby man may realise the unity from which he sprang. The theosophical conception of man is that he is a divine fragment, that the Spirit of man is one in essence and origin with God. Viewed from the standpoint of manifestation, man seems—a maya only—to be separated from God; viewed from the eternal, the spiritual, standpoint, man verily lives ever "in the bosom of the Father." But this divine fragment, which each of us is, whose abiding-place throughout Eternity is the true spiritual plane, lacks that experience of the lower planes of the Kosmos which the God, who gave it birth, possesses. That the son may be "equal with the Father," may share in that experience which the divine Ruler of our Solar System has acquired in some age long past, a world-system is provided for the unfolding of man's Spirit; a world-system in which our earth, as we know it today, plays its part. The world exists that we, the children of the divine Father, may acquire that wisdom and experience

which we at present lack, that we may, in some far-off time, return to self-conscious union with our Father, having acquired the necessary knowledge of the lower planes. And this knowledge is necessary in order that we in turn may become, first, helpers in the kosmic process, and, later, Creators ourselves. For universe is not divided from universe, nor world-system from world-system; rather, they are strung together on an infinite chain, a chain to whose beginning our vision cannot pierce, nor contemplate its end. From the apparent death and disappearance of one universe comes the birth of another, inheriting the garnered experience of its predecessor. Eternity seems to connote a process of ever becoming, in which the one divine power pours itself out in an innumerable differentiation of forms, and seeks ever to reflect its innate bliss in countless manifestations of itself.

And what motive urges the Eternal, Immutable and Changeless to manifestation in conditions of time, and place, and change? Love, the force which all men acknowledge as supreme; love, according to one of the oldest religious scriptures of the world, brought the world into manifestation, as the Nāvaḍīya Hymn in the Rgveda shows us when it says:

There was no death, hence was there nothing immortal. There was no distinction between night and day. The One breathed by Itself without breath; other than It there has been nothing. Darkness there was; in the beginning all this was a sea without light, the germ that lay covered by the husk; then love was born by the power of tapas. In the beginning there spread through It a loving yearning; out of this mere thought the earliest seed arose; the sages, having searched the past with meditative hearts, found in this the bond between what is, and what is not.

The keynote of manifestation is separation. The keynote of the Divine is unity. When therefore a man begins to long for emancipation, mukți, salvation—call it how you will—necessarily, whether he knows it or not, he longs for unity. The Hindus divide the process of man's evolution into two great sections; one they call the Path of Pravṛṭṭi—the path of out-going; the other, the Path of Nivṛṭṭi—the path of return. These are stages through which all must pass; in one or other of these stages each of us stands to-day. On the path of out-going, as men are still employed in differentiating themselves, they progress by their desires; it

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is a stage in which selfishness is useful—in its earlier stages absolutely necessary. But in the Nivṛṭṭi path the man seeks the eternal rather than the finite; the joys that come and go have lost their power to charm and hold him; he has learnt to give rather than to take. He has asked himself those significant questions, marking an epoch in the man's development: "Whence do I come? Whither am I going? Why am I here?" He has gained, either by much seeking or from religion, the answers: "I come from God. I shall return to Him. I am here merely to gain experience." Then he resolves, if he is wise, to lose no time in hastening his return, but to use, with that object in view, every power which he possesses, every means that he can set in motion. He has sensed in some dim fashion the vision of the Supreme, so that the lower joys hold him no more.

On the path of out-going the Self is hidden in the multitude of desirable objects which compose the world of sense, in order by the reflexion of the Self to force man's evolution. On the path of return the vision of the Self as One is dimly perceived; as the path is trodden, the eternal and only Beauty shines forth in its pristine glory. On the path of out-going the many attract, and their underlying unity is not perceived. On the path of return the One is consciously sought, the many are seen but as parts of an original unity. But why waste time and strength in searching for the part when the whole may be grasped? The search for the One, the Self, the whole, is therefore undertaken when such a possibility is realised; and the successful finding carries with it salvation, liberation from compulsory rebirth in this manvantara, if the object with which the search is undertaken is unselfish. The successful training of humanity presupposes that such will be ready to hand on the fruits of their experience to others. God does not limit Himself, sacrifice Himself to be the life of our world in order to produce selfish monstrosities, perfect in power and knowledge, but lacking in compassion and love. He acts as the life of our universe that helpers of other universes may be the result, men perfect in love, wisdom, power. Liberation must be sought only that one may be the better fitted to act as a channel of the divine will guiding the world, and so to help forward the evolution of humanity of which each forms a unit.

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The path of return is differentiated into three, the root number of our universe, the sub-paths of action, wisdom, love. The number of the three paths in itself is significant. The path of return is one in its beginning; it differentiates into three; it unites at its close into one; it is three in one, one in three. Three are the aspects of Divinity which most religious portray, the unmanifested God showing itself in manifestation as a Trinity, as a God in three aspects, or in Christian phrase three Persons. These three aspects of Divinity are reproduced in Nature as the three gunas or qualities of matter. In man, in the human consciousness, they show as three temperaments dominated respectively by activity, knowledge, devotion. The path of return is differentiated into three, on one of which, each temperament treads its appropriate path. Three are the paths and yet they lead to the One. Three are the temperaments, yet in each the Self is concealed. As the three paths unite into one, and the emancipated man unites the three temperaments in himself, so God sums up within Himself His triune aspects.

The path of love, devotion, is the path which many in all religions seek to tread; the path pre-eminently of the religious, the devotee. Though the greater part of humanity is still on the path of out-going, as the conditions of modern civilisations testify, a few are beginning to tread the path of return. Those whose feet are set on the path of devotion are apt to find their way exceedingly hard; the popular belief that this path is the easiest of the three paths is a delusion. For the man who is returning by the method of devotion is a man in whom desire has been pre-eminently strong, and he has to effect the enormous internal change in himself which transmutes desire into will, and intense selfishness into altruism. Pain brings about the change in him, as the man whose very self is desire loses what he has desired and gained, or fails to gain it, or gains his desire and finds in the gain (to his astonishment and disgust) satiety, not pleasure. By these experiences-loss and subsequent sorrow, perchance despair; gain and consequent dissatisfaction-the man has had beaten into him the perception that the only thing that gives lasting joy is unity with the Self, which is Bliss and Love. He transmutes into will the force in him which once manifested as desire. All devotion has its root in the emotional nature and is colored, as human evolution proceeds, by the exercise of the intellect. Devotion takes different forms, has different names applied to it, we have been taught, as its object is equal to, above or below itself; showing either as friendship, passion, affection; love, reverence and adoration; pity, compassion, benevolence.

Devotion shows itself in men as a sentiment directed either to God or to a superior human being, and it is likely that the first stages on the path of return will be trodden under the stimulus of love for another human being, man or woman. The whole course of human order and civilisation in their earliest beginnings can be traced back to the emotional element in man. The separated self at first can love but itself, and thinks only of its own gratification. The division of man into sexes seems planned to rouse him from his selfishness. Bhagavan Das points out in his Science of the Emotions that" division into sexes is Nature's cheapest, easiest and most successful way of giving to every one of her separated Jīvas experiences of the noblest, the vilest, sensations and emotions." Man learns his necessary emotional lessons, and evolves in the learning, through intercourse and relation with a being whose existence forms a complement to his own. At first this feeling is frankly selfish, the man only demanding satisfaction of passion, regardless of aught else. Children apparently arouse in both parents-pre-eminently in the mother-unselfish affection, and from the family springs all social order; promiscuous sexual intercourse giving way to polygamy, polygamy being graduallyvery gradually-replaced by monogamy, as families joining together for mutual help and protection form the tribe, the tribe swells to a people, and the people to a nation.

Animal man is being replaced by human man, and the human man has to evolve into the divine man. The aim and end of man's spiritual evolution is to attain to self-conscious union with the Divine, all sense of separateness being lost, while individuality is retained. The human consciousness includes the divine, or the divine includes the human. What this state of consciousness means we cannot of course comprehend until we have experienced it. No words, no description, will make us individually understand a state of consciousness until that experience has been our own, has become a

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part of our own being. The Mystics who have attained to a sense of Divine union unanimously report that the experience is not translatable either by the reason or by words. "The tongue of that man is dulled who has known God." Religion, philosophy, and the whole course of manifestation and human evolution are directed to secure this union, for which true devotion ever thirsts.

One reason why the path of devotion has failed to attract many in the West, is, I sometimes think, that some degree of selfishness has been connected with it. The cry of the Christian devotee has ever been to renounce the world; his natural inclination to seclude himself in nunnery or monastery to pursue the Beatific Vision has been regarded as a selfish self-seeking after individual salvation. The Imitation of Christ, the book which is to the Christian what the Bhagavad-Gīțā is to the Hindū—full of practical instruction in yoga, the book which has done more, I suppose, to foster devotion than any other Christian work, has even been stigmatised "as a manual of sacred selfishness; self, self, thus it runs through the whole warp and woof of the book," a hostile critic writes. This hostile criticism might be justified if we look at it from the standpoint of a single life theory; for the withdrawal of the purest and most spiritually minded from the throbbing life of the suffering and down-trodden masses must be regarded as mischievous by those ignorant of the beneficent effect produced in the general spiritual life of the nation by the constant supplication, meditation and prayer of the contemplatives. The theory of reincarnation, on the contrary, justifies the occasional withdrawal of some from worldly action for part of a life-period, for we understand how, in such withdrawal, the devotee garners up the strength and spiritual perception necessary in future lives for the perception of the Beatific Vision even in the market-place, and of the Self in the vilest and lowest of humanity.

Another perverted or perhaps one-sided view of Christianity, which also helped to cloud the path of devotion, taught (very generally in the past, and particularly in the mediæval ages of Europe) that to love God perfectly one should destroy in oneself all ties of human affection, and this distorted doctrine was practically worked out by many would-be devotees, often under revolting circumstances, though it is a doctrine which strikes at the roots of

human affection and family life. This view seemed to hold that in loving man one gave to him what was due solely to God. That mistaken conception arose, of course, from divorcing the life of God from the life of His universe and setting God outside His world—as Spectator, not as Actor. If we recognise the one life manifesting in all forms, we see that in loving man we are in reality loving God enshrined in form—the part truly instead of the whole, but still a part. A book which I once read complained that the Hindus always confuse divine and human love together. But one of the great lessons the East can teach the West is, I often think, to interpret all life religiously, to treat all life as a whole instead of dividing it up into sections as we Westerns do, to help us to cease to regard religion as a sentiment, a practice, a theory set apart from human life, from "the daily round, the common task," and kept scrupulously for Sunday alone, to obliterate the distinction between secular and religious, to see all activities as having a religious significance and meaning, and so forming part of the spiritual life; leading men, as all activity rightly performed should do, by an unfolding of the powers of the human self, to a closer knowledge of the divine. And if the Hindus see in human love a reflexion of the divine, if they see the use and purport of human affection to serve as a spiritual force, and not merely as an earthly joy, if they see human love as a rung on the ladder which leads to the knowledge of the Self, surely they elevate human affection and do not degrade the divine; they unite the human and the divine, and make all life, all love holy, seeing in neither anything that is common or unclean.

> God came to me as Truth, I knew Him not; He came to me as Love, I broke my heart,

is a common experience of both men and women, and the pain of a broken heart is transitory and finite, while the knowledge that "God is love" endures. "The ways of love, how sore they are and steep," writes a modern poet of human love. The feet that tread the path that leads to the divine love must be prepared to tread on thorns, to drop with blood and to welcome pain. "Love becomes a tyrant, ministering to the soul with persecutions." Any strong human love carries with it agony as well as joy. S. Teresa well describes the passionate love of the unselfish devotee in her well-

known words: "Thou drawest me, my God; Thy death-agony draws me, Thy love draws me, so that should there be no heaven, I would love Thee. Were there no hell, I would fear Thee no less. Give me nought in return for this my love to Thee, for were I not to hope that I long for, then should I love Thee even as I do now." And the Hindū cries: "In whatever thousands of births I may wander, may my undying love be always in Thee!"

Catharine of Siena definitely taught that "love was the means chosen by God to raise a soul as yet imperfect in love to the perfection of love. By thus conceiving a spiritual and absorbing love for some one creature, such a love frees itself from all unworthy passion and advances in virtue, by this ordered love casting out all disordered affections. By the unselfishness and perfection of its love for such a soul, the soul can test the perfection and imperfection of its love for God." Catharine put into practice in her training of her spiritual children the doctrine which she here advocates; she loved and cherished them as they loved and cherished their spiritual mother. S. Francis of Assisi and S. Catharine of Siena were the two most attractive personalities of mediæval religion, and their secret and influence, the glamor which they bear for us moderns, so that we ever clamor for more knowledge of their lives, lies in the fact that they were lovers of God and men. They taught love and they lived love, so their name and fame endure, and their message to men still draws and attracts us, though their bones whiten in their shrines.

The language of devotion is ever tinged with what the critic might describe as anthropomorphism. That the devout utterances of the devotee in all lands have been clothed in the most fervent language of the human lover, that the terms applied to human affection and passion have been transferred to the divine, is a fact that rather scandalises calmer temperaments. But religions come to us from the East, and in the East, where devotion is so much more common and its method more understood, it is as natural to the devotee to express in glowing and fervid words the love that is in him for God as for the lark to sing; and here and there the western Mystic has caught and similarly expressed his glow of feeling. The resources of language are decidedly limited; all vocabularies have been exhausted in the attempt to celebrate fit-

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tingly the raptures of human love; it is inevitable therefore that the same figures of speech should be applied, for lack of better, to the love which man feels for God. Thus God has even been apostrophised in the language addressed to the human bride and bridegroom, to mother and child, and the relation between God and the soul described in the terms of human union. Such language has been much used by Catholic devotees, the Roman Catholic division of Christianity having made some provision for the needs of the devoted. In her haven, in consequence, most of the devotees of the West have been driven to find their abiding-place, even if born outside her pale. The devotee sees, seeks and loves the Divine personality. A concrete representation of Divinity is necessary to call forth love in man. The Divine has to be brought down and limited to man's capacity for knowledge if it is to become a reality to him. The Divine therefore limits itself as a concession to our weakness; appears, even in the human form, so as to become real to man and not a far-away abstraction.

This need has been foreseen and carefully provided for in religions, founded as they are by those who have had personal experience of the needs and longings of humanity; and so we find the central position in most religions is held by a man who unites in himself the divine and human natures, and by this duality of nature truly becomes the link, the mediator, between God and men who are not yet conscious of their innate divinity. By the force of the attraction those divine Men exert, They arouse that intense love, reverence and devotion in Their followers that give to each religion its strength, endurance and vitality. So Hindus worship Shrī Kṛṣhṇa or the divine King Rāma; the Christian kneels in adoration before the Christ; the Buddhist, in spite of the declaration of the Buddha that He was man only, worships the Lord Buddha, lays flowers upon His altars, and repeats His teaching: "I take my refuge in Thy name and Thee." The Jew reveres Moses, who had spoken, as he believed, with God; the Muhammadan sees in Muhammad the Prophet of the one God; the Zoroastrian reveres the prophet of purity, Zarathustra; and in the latest religion of our times, the Bahāis revere their three great teachersthe Bab, Baha Ullah, Abbas Effendi, and see in them new channels of the divine Life and Will. In all religions, Divine men or men

who communed with Deity are enshrined in the hearts of men, and the fervor of the devotion poured out to them vitalises to-day, as it vitalised in the past, each great world of faith. For real devotion is strength, not weakness; it is not weak sentimentality, gush or idle emotional feeling; it is the strongest force in the world; by its aid men have effected marvels, literally moved ethical or conventional mountains. Led on by the force of devotion, thousands of men have dared to set life on a hazard, nor counted the cost of defeat. The true devotees stand out preeminently in history as men of action as well as saints. They have changed and moulded the face of the world and been the source of modern civilisations. That the world exists as it does to-day, that you and I are what we are to-day, is due largely to their work, heirs of all the ages as we truly are.

On treading the path of devotion we have to cultivate within ourselves the spirit of compassion, sympathy and love, and crush all such passions as jealousy, envy, exclusiveness, intolerance. We have to love more and unselfishly in fact, not less. Love as shown in the early stages of this path will be passionate, deep, intense, but also selfish and probably jealous. Human affection has to be brought under control and purified before the path of devotion can be entered, and that in itself is a gigantic task, and will be accomplished chiefly by the operation of pain, which "is in some way the artist of the world; it creates us, fashions us, sculptures us with the fine edge of a pitiless chisel."

Human conceptions of the Divine character and attributes will also have to be enlarged and purified. The man seeks to impose on all his own conceptions of the Divine, and storms against and persecutes, if possible, all who do not agree with him. The most abominable crimes against humanity have been perpetrated in the name of religion even by so-called saints, men rather who were saints in the making. The true devotee in every religion is preeminently broad, tolerant and liberal-minded, seeking for meeting-places and points of resemblance, rather than for causes of offence with those whose views seem to differ from his own; he respects the opinions of others and does not intrude his own, unless of necessity.

Trials of faith and of endurance must be expected, faced, lived through, whether the result be failure or triumph. Not only in the

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final stages of human perfecting does the cry ring out for the first time, "Couldst thou not watch with me one hour?"—the cry that testifies for all time to the bitterness of human desertion and the loneliness of man abandoned by man in his greatest hour of need. And that cry is invariably followed, at a higher stage in the evolution of the soul, by the greater agony of the divine abandonment: "My God, my God, why hast Thou forsaken me?"

Again and again in previous lives, in treading this perilous path of devotion, man has given vent to those cries of anguish, has met these crises in the spiritual life. Again and again in the utmost extremity of his need human love has failed him; again and again, extended on a spiritual cross of pain, the Divine has withdrawn His presence, and the man has been left alone to endure his loneliness and agony-alone in the darkness with the voices that jeer and visions that tempt-and has had to stand or fall as best he might. Earthly love fails that the Divine may be sought. "God hides Himself that man may learn to stand alone." It is true in a deep mystical sense that those whom God loveth He chasteneth, and that trials of courage, of faith and of endurance become harder and harder as the soul advances. It is essential that man shall develop strength, shall be able to stand alone and dispense with human, and even with divine aid, shall learn to rely on the God within rather than depend entirely on the God without. Sainthood results from sinfulness, not from sinlessness-a most encouraging and bracing thought. How, unless strength has been gained in many a combat fought in the dark night of the soul, can the man repeat the final, the triumphant word of the Christ on the cross: "It is finished"? That word, the word of the Conqueror, the Christ triumphant, will not be said by any until they have known the shame of failure, the agony of despair; when they have perchance forsworn themselves, and done the evil which in their hearts they despise. But failure does not entail lasting sorrow, nor even lasting sin. It denotes weakness, inexperience only. It leads both to self-knowledge and to an increased knowledge of the path, its snares and dangers. It should act as a spur, as an incentive to fresh endeavor to attain. The only failure on this path lies in accepting defeat. Love is only master of the soul when it makes the soul forget herself, her trials, her failures in her effort to reach her goal. As we develop

devotion, we learn to give successively our wealth, our time, our strength and talents, our will, ourselves entirely, being willing even to surrender what we prize most—human love and our realisation of the presence of God. Only by so giving shall we develop that inner strength which makes it possible for us to endure until we realise that for us also the struggle is over, and we in our turn can repeat: "It is finished."

The first of our race who reached Illumination cried: "I laugh and am glad, for there is liberty." Liberty! When liberty of soul is reached, the path has indeed been trodden to its close, the goal of man attained. Before he was in bondage, now he is free. In Nāraḍa's words: "He becomes possessed of love; he gains that dearest; in all times past, present, future, he knows that Love is the greatest thing." And the Christian Mystic writes: "Love watcheth, and sleeping, slumbereth not. When weary it is not tired, when straitened it is not constrained, when frightened it is not disturbed; but with a vivid flame and a burning torch it mounteth up and securely passeth through all. Whosoever loveth, knoweth the cry of His voice."

Grant, in the fulness of time, to many such knowledge!

ELISABETH SEVERS.

#### BLIND.

Like as a blind man knocks his way
Unconscious of the glowing day,
Guided by touch and sound;
E'en so the streets of Thought I tread,
Blind to the sun above my head,
The spirits thronging round.
Though God has willed my eyes to seal,
He gave me sense to hear and feel,
I will not mourn my loss:
For, when at danger's point I stand,
I know some kind though unseen hand
Will lead me safe across.

### THE USE OF SENSITIVENESS.

WHEN the inner life is becoming real to the mind, one of the most difficult and important things to grasp is that fitness for discipleship is not dependent upon changes in external conditions. A man whose greater life is unfolding cannot be labelled this or that; no miraculous intervention of higher powers will divert his worldly career from its appointed course, unless indeed the growing force of his will may render it more active and more eventful; nor will he ascend to some hallowed state, a sphere of existence unknown to ordinary men and women, which would cut him off from the interests and occupations of their lives. discipleship had not its roots in human intercourse, human concerns, the task of defining it, even in its earlier stages, or of essaying its attainment, would be a futile one. It is said that knowledge and devotion, wedded to right and beautiful activity, are the keys to enlightenment. But we have no knowledge that is not based upon human experience; no fire of love, the first spark of which cannot be discovered in the hopes and fears, the affections and aversions, the aspirations and the griefs, of the human heart; and no skill of doing that was not learned in the market-place or studio, the workshop or office, upon the broad ocean-wastes, the slow-yielding lands, the crowded halls, or the quiet studies of toiling humanity. Any theories which do not supplement existing knowledge, or ideals which cannot complete themselves in human intercourse-however distantly or falteringly, so long as the promise of ultimate completion is there-are worthless and indeed impossible; since ideals can only arise from experience, and theories collapse which will not stand the test of life.

If a man aspires, then, to become a disciple, the only means of realising that aim will lie in the very circumstances which people generally incline to regard as obstacles to religious experience. He has to learn to bend them to this higher end, and in the attempt to do so, he soon finds that if his own nature were more perfect, the obstacles which he meets would melt in his path.

One of the most difficult conditions to utilise for attaining the goal he has set before him is that of extreme personal sensitiveness. Suppose he sets himself to reach the state of compasFrequent meditation will have rendered him increasingly responsive to every thrill of life about and within him. He will find himself capable of hitherto unimagined sufferings and joys; for, whilst it is true that he will no longer hanker after worldly pleasures and concerns, yet he will not have reached a state of complete disentanglement therefrom, and some of the fire and power of his dawning spirituality will inevitably become entangled in their wearying mazes. Thus, while striving for the Real, the unreal will yet enmesh him, and amid his efforts to gain the freedom of soul-atmosphere, the choking fumes of passion will mingle their poisonous clouds with the upward-reaching mind.

He would contemplate ideal beauty, and the vulgar flashiness of modern civilisation will break in upon his dream. Or he would know the place of the infinite life; but the jar of mankind's disorganised activities-impure, inharmonious-will crash its coarse tumult upon his pained sense. Brotherhood is becoming real to him, not as a mere word but as a deep conviction of the heart. Naturally, lacking at first the discrimination which later will give him patience to wait, to refrain from outwardly manifesting love to people who will only trample on it (to their own dire cost), he will pour affection upon all about him, strangers and acquaintances, known and unknown alike; and the rude shocks of broken trust, of sordid advantage-taking, of the attribution of base motives to his generous good-faith, of misunderstanding of his powers and his friendships, will plunge him into an extasy of suffering, wherein every sensibility will be drawn to breaking tension, and grief, made the more poignant by contrast to his ideal, will fray out the edges of his being, leaving them raw and unprotected, the prey of every merciless circumstance.

Perhaps this seems an exaggerated picture of the sufferings of a sensitive nature, of one who is unfolding to the inner meanings and beauties of things. Yet those who are going through it would say that this is hardly strong enough to convey the agony that assails a soul at this stage of its journeyings. I remember a great Christian preacher, a saintly man, once saying to me in a moment of weakness: "I am longing for death. I hope, I hope, I may soon find rest in death." He was for the time overborne by

the denseness of those amongst whom he was working. Yet that man was no coward, but one of the bravest intellects and most energetic doers alive, dauntless in fighting for the ideal, greathearted and pure.

Now in examining this painful condition, which to the sufferer appears at first to be a very labyrinth of bewilderment, darkness and confusion, it is possible-even whilst experiencing it-to form some conception of its cause in his consciousness, and its effects on his vehicles, and hence to take a step on the way towards overcoming it altogether. If we consider a dull, narrow life, what does it mean? It is a life without contrasts. The nature vibrates within a limited range. There are no rude shocks; or if they come, that nature, not being capable of adapting itself to them, breaks. The greater the power of adaptation, the greater the strength of the soul. That, somewhat differently expressed, is an evolutionary axiom. As consciousness unfolds, it becomes capable of vibrating within larger areas, hence of including greater contrasts within its experience. If a man is capable of being thrown into extasy by harmonies of sound, for instance, the same life that answers thus to their lofty suggestions will perceive greater discord in the harsh jaugle of common noises. The pain of these to him will consist in his having the power to vibrate to the other, and in feeling that power cramped and frustrated by noises which less developed people would not notice at all.

It is told of Mozart that when he was a young child the sound of a street band playing out of tune made him violently ill. That is an extreme case, but it illustrates the point. The child was a mighty genius, and the shock of contrast between the harmonies to which his nature was attuned, and these sounds breaking in upon it, was almost more than he could bear. And if that is so with the senses, it is also true of the entire life, moral and intellectual. When a man begins to develop a fine moral sensibility, he then discovers how callous, or crazy, or easy-going are his fellows. When his intellect begins to awaken, he discovers with Carlyle that "more than half the world are fools". His surroundings have not changed. But contrast arouses his perceptions to greater keenness, as indeed it has ever done, in a lesser degree, in the past. The result of this upon his various

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bodies is a normal pressure, painful enough to show that old stiffnesses are yielding to his unfolding life, but not great enough to cause disruption in the transit. This is a healthy, gradual. process-if he is a normal man. But if he happens to be one of those rare indomitable creatures who see a goal and make for it at any cost, the dawning spiritual consciousness (buddhi) within him, will cause a greater contrast to the life around him (in the early stages) than that of the intellectual man to the average minds of his contemporaries; and the result of this, plus his set determination to achieve, will be a strain upon his vehicles, upon the mental and astral bodies and the physical nervous system, which the slowgoing man could never experience. Every tiny event of ordinary life will be magnified into a black shadow against his bright ideal; whole trains of precedent experiences will be re-evoked by every simple occurrence, straining his nature to its utmost limits. Whenever his ideal is violated in his intercourse with others, he will undergo an astral and mental upheaval, even as Mozart felt a similar physical revulsion when noises rasped his sensitive ear. Thus the vivid contrasts of experience will rend the life of the aspirant, and if he cannot discover some means powerful enough to transmute them, he will be consumed in these fires of his own creating.

But as in every other sickness, the sufferings of a sensitive personality may evoke their own cure. I have already hinted that if a man only be enough in earnest he will learn to make such changes in himself, by his own divine energy, in his own attitude to things and persons, that they will cease to move him from his chosen path, and become helps, instead of hindrances, on his way. Far more than that—most vitally important for the would-be disciple of the compassionate Ones—a man may so learn to hold himself towards all, that he will touch and raise and vivify the meanest of other hearts and minds. How, by transmuting sensitiveness, will he reach this state—the state of saintship, strength, and power to save? For it must not be forgotten that he must undergo the pain before he can transmute it to this energy of the soul.

The only way to conquer pain is to stand aside from it. Not to deny it—it has a lesson to teach—but definitely to cultivate

that mood or characteristic the absence of which causes the pain. To begin to attain that lacking quality, physical, moral, or intellectual, will be to begin to transcend suffering. I will illustrate this by friendship, for we suffer most, perhaps, through our love for others; but the principle can be applied to any other circumstance.

Our friendships differ in the qualities they evoke. Every harmonious relationship with another demands some adjustment of our nature to balance his. It is thus that character is developed in society. With one, his friend will have to supply the element of patience that is lacking in himself, whilst he in turn will show the power of assuming responsibilities which may be absent in his friend. Another will have a bad memory but a kind heart; his behavior will reproach his intellectual friend for a tendency to harshness, and his foolish forgetfulness will be atoned for, on the other hand, by the qualities of the other; and so on.

The would-be disciple has of course risen beyond lower selfish cravings of love. If he asks for fruits of love at all, it will be for these nobler qualities of heart and mind which spring out of unselfish affections. These indeed he is bound to seek, albeit for no mere personal gain; for spiritual beauty can only incarnate through lives which are joined in the service of the Divine. But, although inwardly beyond narrow personal attachments, although realising in his deeper Self that they are fleeting, painful, and a bondage to the soul, the aspirant will nevertheless find that the promptings of personal self-seeking long confuse the nobler impulses of friendship upon the path. And not only does this apply to the relations between equals, but also to the parent-feeling towards inferiors, and the child-feeling towards superiors, which are the ideal attitudes of an harmonised life. Now there is not one joy or grief or fear in all of these which the young disciple cannot ultimately trace to some personal aggressiveness in himself, some lack of adaptability in his own lower nature, some foolish desire for lower gratification which brings pain in its wake, some failure on his part to fulfil the conditions which bring about exchange of soul-experience on the lower planes. If, realising this, he calmly sets before him the virtue or virtues which are required to maintain the maximum of

working-force—good-will—in his relations with others, he will gradually become balanced amid the sensations of joy and sorrow, pleasure and pain, which in the lower nature must ever accompany the deeper spiritual love until man rises high upon the path.

Suppose for instance that the mood evoked in him by a certain friendship is one of enthusiasm and industry, joining the beloved in some cause for which he is laboring. So long as their moods coincide, there will be joy. The lower natures of both will be attuned to the higher. But if one fails in the needful quality of heart or intellect, he will have severed the medium of communion with his friend, he will be cut off by his own lower nature, and miserable in consequence. A man who aims to obtain control of his thoughts and feelings, and so also of his vehicle, will therefore determine in meditation what qualities he needs to perfect his friendship, and whenever shades arise he will quietly seek their cause in some state of dissonance in himself, and when that is once discerned that which erstwhile tore the mind and racked the nerves will be transformed into a healing and uplifting experience. Thus may sensitiveness to pain evoke the power to build noble characteristics.

But there is another condition in which sensitiveness may render a man oblivious of a determined course. Intense joy is as distracting as intense pain; and the desire which is felt in the lower nature for the mere presence of a well-loved friend or comrade, the swirls of feeling which arise through the mere attractions of love, many prove an even greater danger to the nature that would find the power of spiritual affinities. I do not mean that love should not be enjoyed, for its very nature is bliss. But there is a way to enjoy-as there is to suffer-which frees the highest in us, which uplifts but does not intoxicate; and that is the mood of enjoyment which the aspirant must set before him as an ideal. Painful experiences are overcome by the indifference of the critical attitude; pleasurable, by an energetic positive action of the will upon the condition itself. It would be cruel to prescribe it to the average man, but the aspirant understands the necessity for using the surgeon's knife upon his lower natureupon the brain-consciousness and the desire-in order to achieve this end. He knows that when he denies the expansion of the love-

nature in the sheer ebullitions of feeling, he inflicts pain upon his mind and heart, poignant in proportion to the intensity of the love that is felt. All his joy is turned to grief, or rather to the numbness which signifies the withdrawal of consciousness from a form of activity. It is one of the bitterest trials through which a loving soul can go; but it is the only way for those who seek love beyond the vicissitudes of pain and sorrow, to find their friendships at last in the strong peace of the Eternal. The disciple accepts it, and learns that the pain of passion is to be transmuted to an exquisite sensitiveness to the deep and most hidden beauties within the souls of his fellow-men. Why must he inflict pain thus deliberately upon his vehicles? Why, when he seeks the nobler love, must it be at the cost of death to the personal life? Deadness is in the lower nature then, only because the Self no longer permits it to be identified with and sustained by other lower natures. It is not really death, but only the oblivion that precedes the awakening to a higher form of life. For the time has come when the Self in that man has to be sufficient unto itself, pervading all Selves. In the repression of all outer manifestations of love, the Self will know that it is love, and all that could block this knowledge has therefore to be destroyed, even as in death the body is broken. But just as the disintegration of the body frees prana, and that of the astral and mental bodies renders back its offspring to the spirit, so, in life, this forcing-back of love upon itself-providing a man can see an ideal worth doing it for-frees the higher creative powers of love, which possess the whole nature, and mould and transform it to their own unimaginable ends. It is verily a process of birth; and just as mother-love is born of agony, universal love is born of surrendering personal affections to the impersonal tie of Self-in-all.

The sufferings of an impressionable nature thus bravely endured for the sake of that which is born through it—for sensitiveness, be it remembered, is an indispensable qualification for the religious life—may thus be changed to power to respond to eternal impulses, to the radiant ever-communicable joy of the liberated soul, to the mightiest force implanted in the human heart by which to upraise and transfigure the saddened lives of men.

MAUD MACCARTHY.

# THE EXTENSION OF THE EMPIRE OF RIGHTEOUSNESS IN WESTERNLANDS'.

THE fact that struck me as most specially significant in the course of our work was the relatively large proportion, out of those who definitely accepted Buddhism as their future guide in life, of men and women who, during the time (generally short) in which they were having their difficulties settled and their questions elucidated, would give expression to what I may term their subconscious foreknowledge of the Dhamma they then were hearing. So many of them, using frequently almost the same words, told me that, in some little-comprehended fashion, this Dhamma was not so altogether new to them as, by their former lack of hearing of it, one might expect; as though, in effect, this teaching had all their lives lain dormant in their minds, seeking expression now and then but never quite accessible, till now the written or the spoken word recalled the whole, as sometimes happens with some half-remembered fact. Looking, as we Buddhists are taught to look, for the possible causation of this peculiar psychological fact, it seems to me that this can only be due to one past cause—that for the past few decades in England there have been taking birth men and women who in their past lives were Buddhists.

For if we consider what should happen if one deeply versed in Buddhism in one life took later birth in a non-Buddhist land, we see that, whilst the details of his Buddhist knowledge would of course have passed away in process of transmigration, yet the piled-up effect of so many Buddhist Sankharas would leave upon the mind of that being the general Buddhist tendency ineffaceably stamped. Born into the western world in this era of transition through which the western races now are passing, such an one would find about him on every hand a life and a doctrine of life utterly at variance with the accumulated Buddhist experience; he would feel always out of touch with this western environment, with this western laudation of the individuality, this western doctrine of the desirability of competition, the representation of life as a battle-

<sup>&</sup>lt;sup>1</sup> Reprinted from the pamphlet of this name by the Bhikkhu Ananda Metteya. The unusual interest of this statement must be our excuse for reproducing it here. The author was lately engaged in a Buddhist Mission to England. Ed.

field in which each man must live only by ousting another from his place. Feeling thus out of harmony with his environment, he would, if actively-disposed, seek to adjust that environment to his sub-conscious ideal; and to such attempt on part of many Buddhists of bye-gone days so to adjust their environment I think that many of the modern reforming and progressive thought-movements must be due.

Thinking of the ancient days of Buddhist glory, its dominion over the hearts and lives of so many millions in populous Asia, one sees that some such effect must sooner or later come to pass; and it is my firm conviction that now, when the centre of the world's mental activity has passed from Asia to Europe and America, multitudes of former Buddhists have so been taking birth. For the Sasana itself has its Kamma-a wider Kamma embracing that of all its foremost followers; and if, as recent experiences have convinced me, the time is now falling due, with the two thousand five hundredth anniversary, when the great destiny of the Sasana demands that it should also pass from East to West, then it must follow that many a Buddhist of former days must even now be living there in England, be living indeed in every western country-feeling always at variance with the life about him, waiting always. Who of the thoughtful of our race does not often so feel at variance with the individualism, the spirit of strife and competition which he finds about him wherever he may turn?

To sum up, then, the general resultant of our Mission in respect of that first object of gauging the readiness of the West for Buddhism at this time, I may say that never in all the history of mankind, save only at such great epochs as fall when a Very Buddha is born amongst mankind, could the conditions of a race dispose more towards the acceptance of such a religion as Buddhism than they do now in the western branch of the great Aryan Race. The wonderful organisation of the West, its science, alike in theory and in application, the facility of communication, the printing-press and its power, the transition-period resultant from this sudden new civilisation, the passing-away of the old religious, the ever-growing demand for some new expression of religious truth more suited to the modern mind than those extant

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in Europe and America-all these, or to express the whole in but a single word, the mental growth, the coming-of-age of the western Aryans, make the spread of Buddhism in the West not only a possibility but a moral certainty. There are not scores or hundreds, but thousands and tens of thousands, who, even as I speak, would accept with their whole hearts this Aryan religion, did they but know the nature of its teaching, did they but hear the word of the Master, did they but see the living example of the life of His Brotherhood. Place at the disposal of your Executive one ten-thousandth part of the wealth lavished in this land each year upon religion; place at our disposal but the tenth, the twentieth part of the funds of only one out of the many great. Christian missionary bodies; and in ten years of work we will guarantee you ten thousand Buddhists in England alone. For the West is ready—so ready, so waiting that there in England I could have wept to see the readiness with which even my poor exposition of that teaching was accepted, knowing myself helpless to

reach the thousandth part of those who waited (and still wait)

for the message every Buddhist should burn to give.

You, the descendants of a race which (in the older, brighter days of our religion, the days when it was a living torch in the hearts of its followers) received as a gift out of the large-hearted charity of the great Buddhist Emperor, this Treasure of the Most Excellent Law; you, Buddhists of Burma, out of all the oncemighty Buddhist Empire, remain as the best example, in all that pertains to the deep, the real things of life, of a Buddhist nation still living in the world. Does not that fact move you, brothers, move you to the recollection of what you arecustodians of all the earth's fairest and greatest Light? Does it not remind you of the debt that Burma owes, still owes, to one great Branch of this our Aryan Race? Believe me, the time is coming when, be it with your help or otherwise, this ancient Eastern Sun dawn also in the western lands. That western world, albeit owning but a lesser and reflected Light, spends, every passing year, its tens of thousands (not understanding, not seeing what the Light is which shines in the Burman life-thinking you need the little light it has) to bring its creed to you alone-one little moiety of all its religious activity; and you, still silent as to the





light that burns within the guarded shrine of your lives, still helping naught to repay that ancient debt, leave still to one individual the priceless privilege of being Dayika of the first Buddhist mission to the West. Surely, brothers, you have not understood either that Light in all its beauty, or yet what sort of darkness is that which reigns beyond. You have thought, perhaps, that because the West you know seems so strong, it needs no help from Burma. It is strong but with the strength of stone, stone which is firm and hard and unyielding to the touch, the outer, visible hardness and strength all men can see. Yet think; water, which to that outer test of sight and touch seems softer than the softest fabric, has yet an inner strength indefinitely greater than the palpable hardness of the stone. For water yields; it strikes no backward blow when struck. That is the greatest strength, whether in the world of things or in the world of men. Drop by drop falling—just one little drop gently succeeding another-and what, against its power, is all the hardness of the hardest stone? Look at earth's mountains, channelled and grooved and levelled with the plain at last. What giant power has cut them to the earth's plane surface? Softness, brothers-the softness of the rain-drops, falling on the mountains with a force that might disturb a leaf! Think of that lesson, and you will understand.

And from what manner of darkness is it that we ask you (and we have been, these six years, asking you, each single one of . you) to help, to work, to energise to relieve the western lands? I do not know whether you can understand that. For I, living for ten long years here in the East, in sight and glamour of the Light that He who was the Wisest of Humanity once kindled on the earth -I too, before I went back to my country and remembered, had come to forget that sort of darkness, just as a child in the sure light of day forgets its terror of the night. There are things which it is good to forget; but sometimes, when they may come to us as well, it is wiser to remember; for all existence is Anicca, and we ourselves must surely die, and surely take re-birth. Let me tell you two things only, to try to give you an understanding, a mental picture of the sort of darkness that we of your Executive have been asking you to try to dispel by bringing about the dawn of the Buddha's Light.

Counting statistically-so many millions of men, women and children, to so many pounds, shillings and pence-I believe England is the richest land in all the world. There are men so rich there that the wealth of the richest Burman would be quite a trivial sum to them; and I fancy that the statistical wealth, divided up to every individual, and standing for the theoretical yearly income of each, would suffice to maintain in what you would regard as luxury at least a dozen Burmese families; so it is a very rich land indeed. Whilst we were there, London was visited also by an institution termed the hunger-marchers; that is a very strange term, and it stands for a still stranger and yet more terrible fact. For these hunger marchers were a great body of men, numbering thousands, if you added all of the men who from time to time joined the body-strong, healthy men, who walked in company from place to place, led by a man of the thinking class. This man, the leader, was termed by some of the papers a demagogue -a word meant as a reproach; of him I know nothing save that he had seen just one thing, and that one thing seemed to him so terrible that he organised this hunger-march and led the men, because he thought that way they might get relief. Relief from what? From what the name they took implies-from hunger. For these men, so strong and healthy that they could walk from one great city to another, willing to work for their living, simply could not get enough food to eat-could not get the English equivalent of mere rice. These men were threatened with death by starvation unless they did something quite unusual like this. Led by that man. who had somehow understood what that meant and, as I suppose, who thought it didn't much matter however unusual were the means taken to relieve so terrible a fact, they came presently, one band of them, to London. There they were, hundreds of men, in the wealthiest city in the world; in the same city there were at least a score of men each of whom could have written some words on a piece of paper which to him, personally, would make no difference at all in how much he had to eat-which would merely have altered a column of figures in his banking-book without even (so wealthy are those twenty richest men) materially altering what men call his wealth-which would have fed every one of those hundreds many times over, set them up till they had got the sort of work each was able to do, or carried them to towns where that sort of work was

plentiful. None of those twenty men wrote the words; the hunger-marchers, here and there, managed to collect some paltry sums of money, to get here and there a meal; but that help came mostly from the poorer classes, from men and women who also knew what it was to be hungry, and remembered, and understood. But each day those twenty richest men sat down to breakfasts so costly and luxurious that the value of them would have fed a score of those poor people; each day they read—it may be with a smile—of the doings and the needs of the hunger-marchers in their morning paper; each of them could all the time have written those words on that piece of paper; but they did not write.

One other little picture. There was a Christian minister-a religious and very liberal-minded man, as you will judge from the context-who invited me to give a sermon on Buddhism in his church one Sunday afternoon. So I was very glad, and went; and in the course of my sermon I had occasion to say, in speaking of the fruits, the practical outcome of Buddhism in Burma, that here, though indeed the Burmese are not a wealthy nation, there are no children starving for want of food. Though that was in a church, where, as I suppose, such demonstration was unusual, the large congregation cheered at that. I winced, remembering what the cheering meant; it meant that those religious-minded peoplepeople so religious-minded that they wished to hear even what the minister of another faith had to say about religion-knew well that as we sat there in the church, there were very many-not tens or hundreds, but thousands-of little children in great and wealthy England who were very hungry for just want of food.

What do they mean—these two little episodes from our experience? How does it come about that in that so wealthy land those able-bodied hunger-marchers on the one hand, and on the other those little children, were going about the country hungry, or sitting hungry as we sat, well-fed, in the Christian church? They mean, they can spell for you if you have wit to read the writing, the nature of that sort of darkness to which we think that Buddhism, and Buddhism only, can put an end. For pictures so terrible in their inner meaning can only be where true religion—not talk and doctrines, but a charitable and a loving life—does not exist at large in the hearts of the people. You all know well that such

pictures are impossible in Buddhist Burma; because, although the Burmese as a race know really less about the history and doctrines of the Buddha than a ten-year-old school-child in England knows of the local creeds, yet what is known is known and is lived to the best of their ability by every true son of Burma to this day. And the causation herein? Why do those men, those children starve, when somewhere in the land there is so much wealth to feed them withal? Because of selfishness. I have spoken of the western Individualism—the worship of the self, the terrible teaching of competition inculcated into every child of us from our earliest days, the teaching that it is a fine thing to get the best of it in the 'battle of life' as our western authors are fond of calling it. That is the curse; that is the cause. With the great discoveries of science, that science which has made in scarce a century this new wonderful power and civilisation of the West, the occidental has conquered Nature here and there in manifold departments; he has penetrated into earth's depths in search of metals useful to mankind, and, winning with great toil the precious iron from the earth, he has not remained content with forging from it implements of service to mankind. Strife, battle, competition -that is what he has been taught is great and noble; and the good steel that might have been wrought into useful implements is fashioned instead into weapons—the most subtle and ingenious for the committal of the most terrible of all crimes to which man can put his hand, and tools-the wholesale murder of his fellowmen. He has conquered earth-to make of its fruits his instruments of death; he has overcome the ocean-to taint its waters with his fellows' blood; air, also, he is even now in process of overcoming, so that ere long we may have a new terror to add to life; and already the nations of the West are striving, each one of them, to be first in the race for the conquest of the air, so that the new burden of ærial armaments may be added to the weight beneath which every western Power even now is staggering-the burden that makes possible those hunger-marchers, those little children starving for mere want of food.

And the cause of this? In but one word it lies; the cause is self. Just that self the West has come to worship; just that spirit of competition, that evil teaching of the battle-field of life. The west-

ern man has conquered earth, fire and water and the winds all to do his bidding; but he has not conquered self, so still he is slave to strife and fear and hate. That is what now the Occident has attained—the conquest of well-nigh everything but self. If the West should turn—as even now many thousands in the West are seeking to turn—this power, this wonderful energy of his mind to that incomparable conquest, then indeed would his civilisation become a true and lasting benefit to mankind; then indeed would he desist from turning each new hard-won secret of dominion over Nature to the terror of his fellow-men. But up to now few men have seen even the way of turning; few men, even among the myriads that are weary of this fratricidal folly of the nations, can see a means whereby that greater conquest might be wrought.

There is a Way-that old, old Path, so difficult to see, and yet so clear and visible when taught to us by That One, Greatest of the Sons of Men, whose Voice yet speaks to us, clear through the gulf of half five thousand years. That Way is true religion, lived in the example of a life-not talk of doctrine and dogma, but life that moves the hearts of men to good. The teaching of that ancient Way is yours in Burma to no small extent, not because you call your doctrine Buddhism, but because your children do not starve. Remembering what love, what pity for all living things inspired that Great One whom you follow; remembering what ancient piety brought here to Burma that teaching of the Path of Peacr, I ask you all-not one of you alone, but all-so to devote yourselves, during the next few years, to the cause of this Samagama whereof you all are members, as to make possible, in the two thousand five hundredth year from the Enlightenment, a Buddhist mission on a scale worthy of the charity of a pious nation-worthy, above all, of a Truth so great as is that Law which our Master taught us; so, even so, shall the dominion of the Conqueror by Love presently embrace another third part of our human race.

Ananda Metteya.

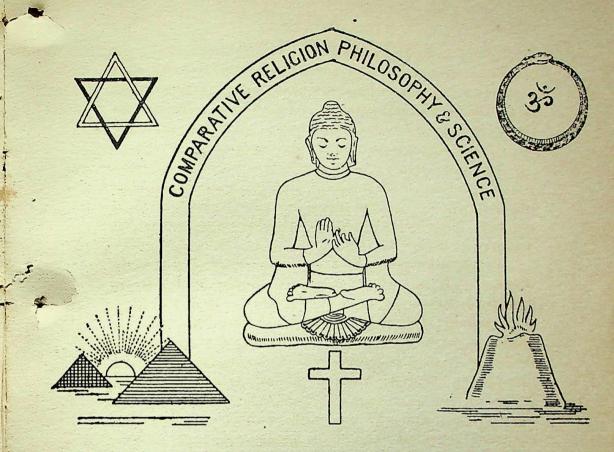
### A NOTE ON BROTHERHOOD.

THE brotherhood of man is a fact in Nature; those who deny it are blind to it because they shut their eyes to actualities which they do not wish to acknowledge. We need waste little time over them; nature itself will refute their heresy. More subtly dangerous are those who misunderstand it, and their name is legion.

Remember not only what brotherhood means, but also what it does not mean. It emphatically does not mean equality, for twins and triplets are comparatively rare; it implies a difference in age, and consequently all sorts of other differences, in strength, in cleverness, in capacity.

Brotherhood implies community of interest, but not community of interests. If the family be rich all its members profit thereby; if the family be poor, all its members suffer accordingly. So there is a community of interest. But the individual interests of the brothers are for many years absolutely different. What interests has the boy of fourteen in common with his brother of six? Each lives his own life among friends of his own age, and has far more in common with them than with his brother. What cares the elder brother, fighting his way in the world, for the prizes and anxieties of school-life which fill the horizon of the boys?

It is not to be expected, then, that because they are brothers men shall feel alike or be interested in the same things. It would not be desirable even if it were possible, for their duties differ according to their ages, and evolution is best served when every man strives earnestly to 'do his duty in that state of life to which it shall please God to call him'. This does not imply that a man must remain in the station in which his karma has placed him at birth; if he can honestly and harmlessly make such further karma as will raise him out of it he is at perfect liberty to do so. But he should do the duties of his stage. The child grows steadily; but while he is young, his duties are those appropriate to his age, not those of some older brother. Each age has its duties-the younger to learn and to serve, the older to direct and to protect; but all alike to be loving and helpful, all alike to try to realise the idea of the great family of humanity. Each will best help his brothers, not by interfering with them, but by trying earnestly to do his own duty as a member of this family. HERMANOS.



## THE SCIENCE OF PEACE.1

II. THE SELF OR THE T'.

AST month we took up the easy task of asking questions which were left unanswered. We must now commence the more difficult task of seeking for answers to those questions. And the first step in that search is to try to understand the factors of the problem which is to be solved. Among the temporary solutions in which, for a time, the mind finds rest are those which trace the world-process back to a Duality, whereof the two factors are Spirit and matter, Life and form, Energy and matter—the expressions are synonyms, embodying the idea that we cannot reach beyond these two opposites in our search for a Cause. This is the end, and it is a Pair, a Duality. But we saw that man's mind remains restless and unsatisfied in face of this, as though his very nature demanded

<sup>&</sup>lt;sup>1</sup> These articles are an exposition of one of the most valuable books issued under the inspiration of Theosophy, *The Science of Peace*, by Bhagavan Das. Those who seek a lasting intellectual foundation for their thinking will find much help from this valuable and original book.

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a final Unity both within and without himself. 'Instinctively' he feels that the Source must be a Unity; let arguments be as strong as they may, he feels himself a Unity, and by an imperious inner intuition he demands in the universe the Unity he feels in himself. Can that intuition be justified? Does it come from a region whereinto the mind has failed to pierce?

But this Duality is undeniably a fact in the universe, and it must be understood in its ultimate expression before its resolution into Unity can be rendered intelligible. Hence we need some term for each member of the Pair, which shall serve as a heading for varieties however numerous, under which they may all be readily classed. The terms which divide most sharply and embrace most completely the two factors and the whole composed of them are the 'Self' and the 'Not-Self,' or the 'I'-the Self-conscious entity—over against the 'Not-I'—all that is outside that entity. No other dualistic phrases are so intelligible, so definite, and so allembracing as these. One form of monistic Eastern thought sums up the universe as a manifestation of the Self, the I, and merges it again in the Self-thus making the Self the totality, the All, and later limiting it to the conscious factor in manifestation, escaping the confusion which might arise from the double meaning by declaring that the Self alone is real, and the Not-Self unreal.

To discover what I mean by the Self, I wrench the universe in twain, myself and what is outside me. I know an object, and the object is not myself, and I say: the Self is the Knower over against the rest, which is the known. I feel a desire to possess something outside me, and I say: the Self is the Desirer, over against the rest, which is the desired. I do something and feel the activity as mine, and I say: the Self is the Actor, over against the rest, which is the acted on. Or, looking at knowing, desiring and acting as three modes of consciousness, I say: the Self is the Conscious over against the unconscious. It may be noted throughout that there is a suggestion of priority, of superiority, in the first of each pair, and yet that the first can only be manifested in the presence of the second. The Knower cannot exist for the sake of the known, for the known becomes known only by the presence of the Knower. The Desirer cannot exist for the sake of the desired, for the desired becomes desired only by the presence of the Desirer. The Actor

cannot exist because of the acted on, for the acted on only becomes acted on by the presence of the Actor. And yet the Knower, the Desirer, the Actor, is but a hidden treasure, an impotent potentiality, until the shadow of himself is cast into the void, and becomes the known, the desired, the acted on.

Can the Self be proved? No. We can have no proof of the Self, for a proof is that which makes a thing more certain that it was before the proof was advanced. Only the unsure can be made sure by proofs. But nothing can make the Self more sure, more certain than it already is, for it is the primary sureness, the uttermost certainty. All proofs depend on it for their validity, and it depends on none. The presence of the 'I' is presupposed in all discussion; all argument are addressed to it, all reasons appeal to it. I can never escape from my 'I,' nor be apart from my Self. Nothing is more certain to me than the certainty that 'I am.' I cannot even think: "I am not," for I affirm in the first word that which I seek to deny in the third. No proof, on the other hand, can convince me that I do not exist, for the proofs of my non-existence must be addressed to the very 'I' that they seek to disprove'.

The Self, the 'I' is, then, the one fundamental certainty. The Self shines by its own light, and announces itself by its own inherent being as the one thing that knows itself as certain in the universe. All else is matter of inference. "I see, hear, touch, taste, smell, such and such a thing, therefore it exists." The primal certainty "I am," is not a matter of inference but of knowledge. Inferences may be convincing, but they all rest on their appeal to the Self. Things exist because the Self is conscious of them. The world-existence is in the consciousness of the Self; all exists in and by it.

The 'I' of the old man is the same as his 'I' in childhood, though the old man and the child differ in all their characteristics. It was I who played on the beach in my babyhood; I who gallopped over the fields in my girlhood; I who thought, rejoiced, wept, struggled, in my womanhood; I who live in peaceful certainty in my old age. Childhood, girlhood, womanhood, old age

<sup>&</sup>lt;sup>1</sup> The use of the 'I' in these paragraphs is deliberate, instead of the usual 'we,' for each man's primary certainty is himself, his own 'I,' whereas the 'we' is a matter of induction, of argument, of reasoning. But I need no proof that I exist; that is primary and, to me, indubitable,

are mine, ephemeral, changing, but I remain through them all, conscious of my identity as my Self. The 'I' of the child with her toys is the same as the 'I' of the old woman approaching the funeral pyre. There is no break of continuity in that Self-recognition. The 'I' remembers, and is constant, changeless in the realisation of itself. Activities, thoughts, desires, change, but the 'I' which recognises the changes is ever there, and these changing surround the changeless. It is the eternal amid the fleeting.

You may strike away all particulars from it, for no particular thing can be always asserted of it. In seeking for its changeless being, you strike away quality after quality. "It is not this," "It is not that," you constantly re-iterate. And you continue these denials till the universe is struck away in successive fragments, and still the 'I' remains. All has gone save Self-consciousness. Only the permanent consciousness remains. All you at last have left is the Self-assertion of the I; it is universal, not particular; a One, a changeless fact, in the midst of changing particulars.

Further, as we contemplate the I, we see in its universality the mark of its eternity. The compound perishes by disintegration; the particular attaches itself now to one thing, now to another. But the unchanging, universal, simple being is indestructible, without beginning, without end.

Hume, in introspection, saw only a series of states of consciousness. But 'states' imply the existence of something in which they inhere; waves are ever-changing, but waves imply the sea, the ocean, of which they are the changing and partial presentments. In the very observation, "I see a series of states," the percipient is present, as well as the states; and they are states of consciousness, of a permanent something manifesting in varied states.

We next learn that each person has an experience of the 'I' which is identical with that above described; as my own existence is indubitable to me, so is my neighbor's existence indubitable to my neighbor. He needs no proof of it; his certainty is as mine. In every case, the same sureness of Self-existence. The existence of other Selves is matter of inference, of testimony, but each, in turn, is sure of his own 'I.' And from this sameness of Self-assertion by this multiplicity of Selves, we come to the idea of a Self, one Self, in which all Selves are rooted, nay, which is each

Self, and each Self the Self in its fulness, in its infinitude, its eternity, its identity. The One is seen as the Many, the Many as the One, the Universal Self, the One 'I' arising out of the endlessness of the separated Selves. That which is identical in Many is seen as the One in all, and in reaching that Universal, or Abstract 'I,' we relegate all particulars to the Not-Self. The Not-Self embraces all that is compound, all that is special, all that the 'I' is not.

Let us now consider the eastern and western views of this Self, this I. For the East gives much for the study of the West, the West much for the study of the East.

All eastern schools of philosophy lay down one aim as their goal-the putting an end to pain. Every great system of philosophy seeks to put an end to sorrow, and this it does by the realisation of Brahman, for "Brahman is bliss." Liberation is the ceasing of sorrow, because it is the ceasing of the bondage which binds man so long as he is in ignorance of his own nature; when man ceases to be ignorant, when he opens his eyes, man is free and man is happy. All knowledge is knowledge of God, since all that can be known is God veiled in matter; science, literature, grammar, logic-all is knowledge of God, though it be the lower knowledge. The aim of this, as of the following of the supreme knowledge, is to "put an end to pain." To seek the Self in the Not-Self is the lower knowledge; to seek the Self in the Self is the supreme knowledge; but by either road, along either way, it is the Self who is sought -- and found.

In the East the Self is regarded as knowing, desiring (or willing) and acting. The three are all modes of the Self, which is indivisible—the whole Self knows, the whole Self wills, the whole Self acts. Philosophy and Religion, sacred and profane, are not separated as in the West.

In the West, Philosophy concerns itself not with actions; it considers consciousness, or mind, as divisible into Intellect, Feeling. and Will, ignoring action, and relegating that to the sphere of Religion, to which the guidance of conduct is thought more properly to belong. The Philosophy of the West is fundamentally an effort to understand the universe from the standpoint of the Knower. The Desirer, the Actor, fall into the background. The

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Knower and the Known almost occupy the place of the Self and the Not-Self.

Berkeley and Hume deal with this from two opposite standpoints; Berkeley reduces all matter to perceptibility; its existence lies in the fact that mind perceives it. Hume fixes his whole attention on matter, and sees mind as dependent on it, reversing Berkeley's position. We must go to Germany to study the method in which western thought has really grappled with the problem.

Kant goes behind Mind and matter—for we must now adopt these less satisfactory names for Self and Not-Self—and posits two noumena, the source of all phenomena, the twofold "Thing-initself." The noumenon on the side of Mind, its Thing-initself, sends forth laws and forms, while that on the side of matter, its Thing-in-itself, sends forth sense-phenomena, that which is the object of knowledge; there is an endless flow from the Matter-Thing-in-itself into the moulds provided by the Mind-Thing-initself, and from this interaction arises the universe of Mind and matter, with its numberless phenomena. Later, Kant seems to be groping after the idea that the Mind-Thing-in-itself is the Ego, the Law of all laws; truly if the Ego be the Law from which all laws flow, we are touching the universality which should lead to the conception of the One Self. But Kant scarce reached thereunto.

Hegel reduced the universe to a pair of opposites, Being and Nothing-better Not-Being-seeing clearly that "every thing contained its opposite within itself," and that these opposites in each relative destroying, annihilating each other, the Absolute, the Not-Being alone remained. The falling of Being into Not-Being, of Not-Being into Being, was the endlessly renewed circle of Becoming, or the world-process. He thus used Schelling's 'law of relativity,' the statement of the fact that you cannot think a thing without also thinking its opposite; if you say 'back' you imply 'front,' and you cannot think one without the other; both must be together in the mind. But he avoided the error of lumping all relatives together as the opposite of the Absolute, pointing out that the Absolute could not be put outside everything, thus forming a new pair of opposites, but must be within everything, immanent in the whole of the relatives, the Not-Being which remained when the opposites had destroyed each other.

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Fichte, though a little earlier in time than Hegel, was none the less a little more advanced in thought, for he escaped from the bondage of 'notions' to the recognition of the Ego as the one primary certainty, the firm eastern ground of all true philosophy and metaphysic. The One, the Universal, the Ego; the mass of particulars is the Non-Ego. Ego and Non-Ego are obviously Self and Not-Self. He worked out the world-process in three steps:

- 1. Ego=Ego. The ordinary Law of Identity: A=A.
- 2. Non-Ego is not=Ego. Again: Not-A is not=A.
- 3. Ego in part=Non-Ego Non-Ego in part=Ego.

This third step is equivalent to saying that when each assumes something of the nature of the other, then we have the world-process, the 'Becoming' of Hegel. Fichte sees that a universe is caused by the Ego taking on itself some of the characteristics of the Non-Ego, the Non-Ego receiving in exchange some of the characteristics of the Ego. All particulars are the outcome of this mixture, the universe is the interplay and interaction. Fichte seems to have stopped short of full expression, of seeing that the universe is not a duality but a trinity. A nexus is imperatively demanded, a relation between the Ego and the Non-Ego. The Ego and Non-Ego apart are sterile; the relation between them is the third factor needed for the becoming of a universe. With the aid of this we shall see that the Universal Ego of Fichte is in very truth one with the Individual Egos, and then will arise the assertion "I am the Self," the guarantee of our own eternity.

ANNIE BESANT.

[III will be entitled "The Not-Self."]

# ON ESOTERICISM IN BUDDHISM.

In the April number of the Theosophist the Watch-tower notes gave a quotation from the Saddharma Pundarīka as a proof that the Lord Buddha had an esoteric doctrine, notwithstanding the opinions of many scholars to the contrary. Now, as the old Dutch proverb says: "Every heretic has his letter," that is to say, one can substantiate any argument by quoting an appropriate text from somewhere in the immense canonical literature; and so in case of quotation we have to be careful and judicious. The point in hand well illustrates this. Professor Kern, who translated the Scripture quoted above in the XXIst volume of the "Sacred Books of the East" says as to the date of the book:

"At present [i.e., in 1884] we are far from the ultimate end which critical research has to reach; we are not able to assign to each part of our sutra its proper place in the development of Buddhist literature. We may feel that the compositions from different times have been collected into a not very harmonious whole; we may even be able to prove that some passages are as decidedly ancient as others are modern, but any attempt to analyse the compound and lay bare its component parts would seem to be premature. Under these circumstances the inquiry after the date of the work resolves itself into the question at what time the book received its present shape."

As the practical outcome it is further said that "we may safely conclude that the more ancient text in twenty-one chapters, the epilogue included, dates some centuries earlier" than 250 A. D.

If this be true, quotations from this book might belong to a period of about five hundred years after the Buddha's enlightenment, a period at which according to his own prophecy (Cullavagga X, 1) the Light of the Dharma would be extinguished.

So it seems that quotations of this nature are very uncertain and unconvincing. We might even quote the famous passage from the *Mahā-Parinibbāna-Suṭṭa* (II. 32) where the Buḍḍha is represented to have said<sup>2</sup>:

"What, then, Ānanḍa, does the Order expect of me<sup>s</sup>? I have preached the truth without making any distinction between

<sup>1 &</sup>quot; Not long, O Ananda, holy life will be preserved; five hundred years, Ananda, the doctrine of Truth will exist."

<sup>&</sup>lt;sup>2</sup> Translation of Rhys Davids in the Sacred Books of the East, Vol. XI.

<sup>&</sup>lt;sup>2</sup> Oldenberg translates: "What more, Ananda, does the Order desire from me?"

exoteric and esoteric doctrine 1: for in respect of the truths, Ananda, the Tathagata has no such thing as the closed fist of a teacher, who keeps some things back."

For an appreciation of the latter passage it should be borne in mind that it was to Ānanḍa and the Order that these words were addressed, and, as Dr. Schrāder ingeniously and forcefully points out to me, for a judgment on texts bearing on such matters, it is of the greatest importance to make a careful distinction between words spoken to the Order and those spoken to the laity <sup>2</sup>.

Indeed the whole of the Buddhist canon teems everywhere with references to Yoga-practices, siddhis and supernatural powers, moves everywhere in an atmosphere of Occultism; a good example, almost taken at random, being furnished by the Akankheya Sutta (Sacred Books of the East, vol. XI).

In how far these indications are historical evidence for what the Buddha himself taught, said and was, must be left to scholars and specialists to be judged, though of course modern 'knowers' may give us precious information on the subject—which however would be of the nature of revelation and not of history as ordinarily understood.

In these matters it must of course always be remembered that ancient traditions may have a long and hoary history behind them, having run all the way along a subterraneous course, before they appear on the surface; and the first historical manifestation or chronicling of them is by no means the same as the birth of the teachings they contain.

This is not a mere guess, for some of us have witnessed the process in miniature. An interesting instance in our own midst is that certain teachings orally delivered by H. P. B. and recorded by some of her pupils have been published after her death after having been passed on for some years in secret. And reflexions of the same phenomenon on a bigger scale have reached us—The Stanzas of Dzyan, Light on the Path, and The Voice of the Silence being the most immediate and publicly known examples.

 $<sup>^1</sup>$  Oldenberg translates : "Between inside and outside ;" literally : "having made not-inside not-outside" (F. O. S.)

<sup>&</sup>lt;sup>2</sup> Ananda asks, as he himself says, 'with regard to the Order' (bhikkhu-sam-gham ârabbha), so the reply implies only that nothing had been kept back in the oral teaching given to them, and has no reference whatever to the public sermons.

It seems that the greatest problem of Samsket literature is precisely the unearthing of the tiny and clusive streams of ancient tradition from the harmonised and formalised settings in which they appear to us now-a-days, and oriental 'higher criticism' is busy in this department, as its occidental twin has been busy and fruitful with regard to Christianity. But in the former case as in the latter, quotations on controverted points from scriptures that may after all have been written some centuries after the death of the Founders of these religions have no great authoritative value.

Buddhist scholarship has made gigantic strides of late and it is gratifying to note how the later statements of this religion by "mere scholars" are growing in depth, comprehension, generosity, sympathy and above all spirituality. The growing sciences of psychology, of comparative religion, of religion itself, of the 'occult' also, have all contributed to these results.

Of late we have had a scholar of the eminence of Professor Deussen introducing the terms 'esoteric' and 'exoteric' with regard to the Vedanta, and in fact to Hinduism generally, representing that school of thought as having two quite distinct aspects; the popular one and the rigidly logical, the form of the multitude and the form of the few. In the case of Buddhism similar phenomena are not wanting. I may quote the opinion of Dr. Schräder, who has made a special study of Buddhism. Basing himself on strict scholarship, he has come to the conclusion that it is impossible to deny the reality and presence of the Yogapractice element in the Buddhism of the Buddha, and that consequently if Yoga exists it is impossible to deny that its results too must have been present in the early Sangha; and that, even apart from Yoga, there is enough in early Buddhism (such as the twelvefold formula of causality) which was evidently and very naturally withheld from the masses.

Dr. Grünwedel, another authority, in his Mythologie des Buddhismus (Leipzig 1900) goes at least so far as to admit the following.

"It is difficult to say in how far the legends giving 'iddhi' and 'ānubhāva' to the Arhat, that is, miraculous powers (memory

I One of the latest popular treatises on Buddhism strongly bears out this point. I refer to Professor Dr. Richard Pischel's Leben und Lehre des Buddha in the collection "Aus Natur und Geisteswelt," published by B. G. Teubner (Leipzig and Berlin) which I strongly recommend to those who read German.

of past existences, seeing and hearing of happenings at a great distance, the capacity to overcome natural laws) belong to the [original] system."

Such opinions are always stronger than isolated quotations from the texts, because they are the distilled essence of the whole recorded religious phenomenon, representing aspects of the essence and spirit of the actual teaching of the Buddha himself, and not to be explained as isolated interpolations or later accretions.

All of this is written to introduce a few remarks by Professor Hermann Oldenberg, one of the most authoritative writers on the subject amongst western scholars. Certain of his conclusions go very far indeed to substantiate the theosophical contention that originally there must have been an esoteric teaching, and what is even more valuable, they give the psychological explanation of its nature and necessity.

Some of our readers will hear with surprise how far these admissions go, based as they are on a thorough knowledge of the whole problem from the ordinary western scholarly and exoteric standpoint 'untainted' by any Theosophy or Mysticism. I quote therefore the following from the Professor's standard work, Buddha, Sein Leben, Seine Lehre, Seine Gemeinde (fourth edition, Stuttgart and Berlin 1903. Second division, first chapter, p. 230 et seq<sup>1</sup>.)

"At a time," so we read?, "the Exalted One resided at Kosambī in the Sinsapā-forest. And the Exalted One took a few Sinsapā-leaves in his hand and spoke to the disciples: 'What think ye, ye disciples, which is more, these few Sinsapā-leaves that I have taken in my hand, or the other leaves, up there in the Sinsapā-forest?'

"'The few leaves, Lord, which the Exalted One has taken in his hand are insignificant, and far more are those leaves up there in the Sinsapā-forest.'

"'So too, ye disciples, that is far more which I have understood and have not declared to you, than that which I have declared to you. And why, ye disciples, have I not declared that to you? Because, ye disciples, it brings you no gain, because it promotes not the walking in holiness, because it leads not to the turning away from what is earthly, not to the destruction of all lust, to the cessation of what is impermanent, not to peace, not to understanding, not to illumination, not to Nirvāṇa: therefore I have not declared that to you. And what, ye disciples, have I declared to you?

<sup>&</sup>lt;sup>1</sup> The book exists in English and French translations.

<sup>&</sup>lt;sup>2</sup> Samyutta Nikaya, Vol. v, pp. 437 et seq.

What suffering is, ye disciples, I have declared to you. What the origin of suffering is, ye disciples, I have declared to you. What the cessation of suffering is, ye disciples, I have declared to you. What the way to the cessation of suffering is, ye disciples, I have declared to you.'

"Clearly and briefly these words indicate what Buddha's doctrine is intended to be and what it does not aim to be-what rather it explicitly declines to be. It is not intended to be a philosophy, which, full of a desire for knowledge, investigates the ultimate causes of things and opens the heights and depths of the universe to the intellect. The Buddhist sees in such a joy of knowledge only a clutching by the Spirit of an impermanent aim, by which the striving after permanence is paralysed and led astray. The mass of speculative thought which fills in manifold and variegated forms the Indian Schools and lifts its loud voice in streets and highways, appears to him as merely 'a path of opinions, a bush of opinions, a jungle of opinions, a comedy of opinions, a spasm of opinions, a fetter of opinions, full of sorrow, full of corruption, full of excitation, full of misery'.' Those who attach themselves to such opinions are like unto the blind-born who have been made to touch an elephant; one has touched the head, another the trunk, the third the tail, and now we hear 'the elephant looks like this'; 'no, he looks like this'; until the conflict of opinions is transformed into a conflict of fists 4. As game gets entangled in the traps of the hunter, so not merely those who live in worldly desires only, but those also who let themselves be imprisoned by speculations concerning the finite or the infinite duration of the world, concerning the identity or non-identity of body and soul, fall a prey to Mara, the Evil One. For the wise one there are other problems that occupy his thoughts. He studies human existence that is immersed in suffering, and, while learning to understand this suffering, he discovers the way to extinguish it. 'As the great ocean, ye disciples, is pervaded only by one taste, by the taste of salt, even so, ye disciples, this doctrine and this Order are pervaded only by one taste, the taste of deliverances.'

"With all this, however, the problems with which Buddhist thought desires to occupy itself are only enclosed in definite and

<sup>1</sup> Majjhima Nikâya, vol. I, p. 485.

<sup>2</sup> Udána, VI. 4.

<sup>8</sup> Cullavagga, IX., 1, 4.

<sup>[</sup>It might be said that the characteristic difference between modern Theosophy and Buddhism, in one of their aspects, is that modern Theosophy points out more markedly the first big steps on the road towards emancipation: to initiation, to the focussing of consciousness in the Ego. Buddhism points out the end of emancipation: Nirvana, the focussing of the consciousness in the Monad. This seems the clue to the difference in teaching about the permanence or non-permanence of the "Ego," (who is in the one case the man in the causal body, in the other the man in the Monad), and also to the difference of presentation of the teachings of karma and reincarnation. J. v. M.]

narrow limits. There is no purpose to question in any way the necessity of the most serious thought-labor, of mastering abstract series of conceptions for him who strives after deliverance. Deliverance is not a possession of the mentally poor, but only of the knower.

"The old Indian consciousness of the superiority of the knower, the seer, above the thoughtless one, the blind one, is so powerful in the whole East that it fills also the souls of the Buddhists. Only the thinker can conceive the great processes of existence. The thinker only can succeed in finding his way to eternal peace through this Becoming. So the Buddhist doctrine of salvation is not content with those simple, ethical reflexions which address themselves to the feeling of a pure heart. Though certain principles of the doctrine might be intelligible to any one of vivid emotions amongst the Members of the Order, still the more thorough expositions—the knowledge of which was in no way considered as other than an indispensable possession—can have been accessible to relatively few even in India and amongst men wholly devoted to the spiritual life and to these thoughts. 'To ordinary Humanity, moving in earthly walks, having its seat and finding its joys in earthly walks, this thing will be difficult to understand, the law of causality, the concatenation of causes and effects;' so Buddha is represented to have spoken to himself before he betook himself to preach his doctrine. And when examining the sacred texts we find everywhere, side by side with such simple and beautiful sentences as are contained in the Dhammapada, the most abstract dogmatic explanations, compendious systems of conceptions, mutually intertwined in manifold ways, schematising divisions, long rows of categories, connected by the causal nexus or some other logical link.

"Involuntarily, when attempting to restate the thoughts of the Buddhist doctrine in our own language, we receive the impression that it is no mere word when the sacred texts declare that the Consummated One knew inexpressibly more than he judged it suitable to say to his disciples. For that which is expressed suggests, as necessary for its explanation and completion, other things that remain unuttered (unuttered only because they seemed not directly to subserve the attainment of peace, illumination, Nirvāṇa) but of which it is not easy to believe that they were not actually present in the thoughts of the Buddha and of the disciples to whom we owe the formulating of the dogmatic texts."

Here we end the quotation of what I consider a masterly summary and psychological explanation of some of the questions

<sup>&</sup>lt;sup>1</sup> Dr. Schrader remarks on this that the Buddha never thought of such a folly as making deliverance the ideal of the laity. All that the latter can do, in His opinion, is to strive for a favorable rebirth.

<sup>&</sup>lt;sup>2</sup> Mahavagga 1, 5, 2.=Majjh. Nikaya, vol. I., p. 167.

with which we are concerned in this present note. How truly Oriental (and indeed universally spiritual) an attitude of thought is the one which is portrayed above, we know from what we have learned from our own teachers. This attitude of the mind may be aptly illustrated by the two following quotations. The first is from S. Paul's First Epistle to the Corinthians:

(xii., 8-11.) "To one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit dividing to every man severally as he will."

(xiii., 1-3.) "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

The second "is related by Vyāsa in his commentary on Patanjali's Yoga-Sūṭras." (Quoted in A. Mahāḍeva Shāstri's Veḍic Religion, Minor Upanishaṭs, Vol II., p. lxix of the Introduction.) It is marvellous to see how closely the essence of this second quotation agrees with those given from S. Paul and the Buḍḍha, whilst at the same time presenting quite a different aspect in form. It runs:

"There was a great yogin named Jaigīshavya. By yoga he attained to all siddhis and could read back the history of the universe through many a cycle. In time he turned away his attention from the siddhis, and by Divine Wisdom he realised the true nature of the Self and became absorbed in entire devotion to it. He was once asked by the teacher what happiness he had derived from the siddhis already attained. The reply was that no happiness was derived from them. Then the teacher looked surprised that such extremely felicitous siddhis had given him no happiness. The yogin then explained that the felicity conferred by the siddhis was no doubt far superior to the worldly happiness, but that it was misery when compared with the Bliss of Kaivalya, or Absolute Freedom."

To my mind the case presented here is a strong one for the existence of two distinct layers of teaching by the Buddha, the

<sup>&</sup>lt;sup>1</sup> A very striking corroboration of the possibility of such researches as have led in modern days to the production of books like *The Story of Atlantis*,

popular and the profound; and it furthermore indicates the existence, even behind both of these, of a still vaster knowledge. Often I am inclined to think that with many Theosophists the conception of esoteric and exoteric is slightly materialistic, and that it savors more of the miraculous than of psychological or philosophical necessity. Perhaps it would be well if some philosopher in our ranks took up this question, and gave us sometime a luminous and subtle exposition as to how these terms should be rightly and spiritually understood and applied.

JOHAN VAN MANEN.

Note:—Though mostly concerned with present day Tibetan, Buddhism, the following quotation may find a place here. It furnishes an interesting sidelight on the question dealt with above, and is taken from Graham Sandberg's *Tibet and the Tibetans*, London, 1906 (Ch. xiv).

"Amongst the Buddhist fraternity the highest ambition in real life is not the attainment of Nirvāṇa, but the acquirement of magical powers. This is believed by all Buddhists of every land—whether of Burmah, Ceylon, or Tibet—to be actually possible to any man with sufficient learning and earnestness of purpose. It is considered also perfectly legitimate, in that the possession of such skill is in itself a sure sign of the sublimest sanctity.

The general works of classical Buddhism teem with examples of Buddhas and saints who acquired supernatural capabilities of this sort."

Then, dividing the ascetics who at the present day devote themselves to such practices into two classes, the practical sorcerers and the philosophical ascetics, our author, speaking about the latter, goes on:

"Persons of this class devote themselves, with at least a certain amount of solitude and privation, to systematic meditation of a settled and peculiar quality. Moreover, by dint of such meditation, they arrive at, or are supposed to arrive at, certain defined stages in the art, which bring with them accompanying degrees of spiritual perfection as well as of physical adroitness."

J. v. M.

### THE NUMBER 777.

In the Secret Doctrine (I. 191) the Master is quoted as advising a correspondent to "try to solve the problem of 777 incarnations".

I am not aware whether this has ever been accomplished by any ordinary student since the advice was given. No practical solution has ever come under my notice in any of our recent literature; and what follows merely represents a few ideas of my own upon this mysterious number.

Before proceeding, however, let me say, firstly, that I cannot claim any of the occult faculties that would be necessary to solve the problem from a practical point of view. Secondly, that in consequence of this, these notes are only put forward as a purely symbolical interpretation of the mystery from the point of view of the mystical doctrine of numbers. And, thirdly, that there is obviously more than one way of dealing with the subject.

It would be possible to approach the subject by the method either of analysis or synthesis. By analysis the number might be resolved into its component parts, and an attempt be made to relate these components to cycles of incarnation in Root-races and Subraces. By synthesis it may be possible to build up the number in some way, and to show that such building-up follows the natural course of evolution.

The following notes are intended as a suggestion towards such a synthesis from the symbolical point of view rather than the practical.

Most readers will be familiar with the idea that at the beginning of things, in the evolution of a universe, the primordial unity of divine consciousness manifests ten aspects.

"In the Laws or Ordinances of Manu, it is said that Brahmā first creates the 'ten Lords of Being,' the ten Prajāpaṭi or Creative forces." (S. D., II., 606). In the Kabala there are the ten Sephiroth, which in their unity constitute the Heavenly Man, Adam Kadmon, the Protogonos, or the universe regarded as a conscious Being with ten aspects. In most of the great religions this number ten can also be traced; as in Christianity, where it takes the form of the divine Trinity and the seven Archangels, or Angels of the Presence.

If an attempt were being made at anything like a complete study of the subject, it would be proper to pause here and enquire whether any definite reason can be given for insisting upon this number ten. Why should not nine or eleven or any other number be taken as the basis of things?

Without going so far as to attempt a full analysis of this difficult question, it is evident that there are two possible kinds of answer to it; and that they may be described as the practical and the symbolical answers respectively.

In the first place it might be urged that, in the long run, the appeal must be made to facts, including under this term spiritual as well as material truths and principles. That is to say, this tenfold classification is either correct or incorrect. Either there really are ten possible aspects of cosmic consciousness or there are not. And because the average student of to-day is quite unable to investigate even the lower cosmic planes at first hand, still less the universe as a whole, this kind of answer resolves itself partly into an appeal to the authority of those great Beings who have given the world its systems of religion, and who are believed to have been able to exercise cosmic faculties; and partly into an attempt to deduce the result from known and admitted general principles. That is to say, this first answer is equivalent to maintaining that the subject is capable of being investigated (when the necessary faculties have been evolved) both inductively and deductively; and that when so investigated in its fulness the ten-fold classification will be found to be the correct one.

In the second place, it might be urged that ten is only symbolical. Our scale of notation is a decimal scale. Starting with number one, we proceed through two, three, and the rest of the numbers up to ten. If we attempt to go further, we only repeat what has gone before in another cycle. Eleven is, in the second cycle of numbers, what one was in the first; twelve repeats two; thirteen, three; and so on. Therefore, when we have ten we have potentially everything; and to say that the divine consciousness manifests ten aspects in the beginning, is equivalent to saying that divine consciousness manifests everything.

It should be noticed here that there are other possible scales of notation than the decimal. Numbers can be based upon nine, eight, or any other number either lower or higher than ten; and the usual works on algebra give the rules for converting a number from the decimal into any other scale. Some of these conversions yield interesting correspondences, but they need not detain us now. All that we need observe is that if, for example, we were speaking in terms of a scale of notation based (let us say) upon eight, then from the purely symbolical point of view it would be just as correct to say that divine consciousness manifests eight aspects as it is now to say that it manifests ten. The next step is to notice that this number ten divides itself naturally into three and seven. This may be illustrated in various ways.

In the first place, appeal may be made to the authority of the various great religions, in which, as previously mentioned, the divine Trinity is followed in manifestation by the seven Archangels. Outside the region of religious authority, however, there are various numerical and other analogies.

The number ten is itself only a differentiation of the number three. From the mysterious Unity that underlies the whole universe and is the source of all things, a creative impulse, incomprehensible to us, manifests the ternary or triad, which is a three-in-one, a unity with three aspects. Each one of these aspects then stands to the whole triad as a microcosm to a macrocosm. Each aspect is, as it were, the child of the underlying unity from which it proceeded; and, just as a child inherits the powers of the parent, or just as the microcosm is a mirror of the macrocosm, so each one of the three aspects of the triad has itself the power of becoming a triad; and when this power has been exercised, the original three-in-one will have become a nine-in-one, which, with the underlying unity, makes the ten. Because these proceed from the original triad, this fact is obviously sufficient to afford a natural division of the ten into three and seven.

This may also be illustrated geometrically. If an equilateral triangle be drawn, each of the three sides may be divided into three equal parts; and if these points are joined it will be found that nine small equal equilateral triangles can be drawn within the one large one; the nine small and the one large making the ten. It will be found that seven out of the ten triangles have their apices pointing in one direction and the other three in the opposite



direction; which again affords a distinction between the three and the seven.

Another illustration may be given based upon the properties of of numbers. The Least Common Multiple of numbers one to ten inclusive is 2,520. This is equivalent to 360 multiplied by seven. But 360 is the number of degrees in a circle. We have here, therefore. a picture of the first ten numbers, or modes of cosmic consciousness. issuing from latency. They are reflected each within each. and so give rise to 2,520, which is the lowest number that can be formed by their mutual interaction; that is to say, it is the lowest number that can be divided by any or all of the first ten numbers without leaving a remainder. This then divides itself into seven groups of 360 each, or seven circles, which are the seven schemes of evolution within a solar system, each presided over by one of the seven Archangels or planetary Logoi. The point to notice here is that, although we start with ten numbers, only seven systems are formed out of them; three remaining latent. These three, within the sphere of a solar system, represent the divine Trinity; while the seven that are manifested stand for the planetary Logoi. In a lower mode of application, each planetary Logos is a Trinity, and the seven then become the seven globes of a chain.

We have now arrived at a universe manifested as a decad or ten-in-one, which is distinguishable into a higher Triad, purely divine, and a lower Heptad, which represents the septenary evolving man.

Because this decad is a unity with ten aspects, each such aspect will itself represent a potential decad. That is to say, each aspect of the macrocosmic ten-in-one will become a microcosm and will mirror the whole within it. Let us apply this principle to the higher Triad and note the result.

The first and highest aspect of this Triad will represent a potential ten, all contained within the unity of this first aspect; which therefore represents *units*, or the first ten numbers.

The same process is then repeated with regard to the second aspect of the Triad. Just as unity gave birth to ten units, so each of these units gives birth, at the second stage, to ten other units, which together total one hundred, or ten tens. The second aspect therefore represents tens.

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Again, at the third stage, each unit of these tens produces ten other units, by which the original ten is raised to the third power; and as there were one hundred at the second stage, there will now be one thousand, or ten hundreds. So that the third aspect of the Triad represents hundreds.

These three aspects of the Triad have now to be considered in terms of the evolving septenary man; and this will be simplified if a familiar anology is recalled to mind.

Most readers will be aware of the fact that the number seven is itself divisible into three and four, or the triangle and the quaternary; and that advantage is taken of this to explain the generation of number twelve, as illustrated, for instance, in the twelve signs of the Zodiac. The quaternary or cross here becomes the four elements, fire, earth, air, water. Upon these descends the triangle, which may be taken as the three gunas or the three modes of consciousness, whichever is preferred; and the result is that each one of the four becomes triple, and so the whole twelve are produced.

Similarly with regard to the Triad, on the one hand, with its three aspects of units, tens, and hundreds; and the septenary man on the other hand. The interaction of the two will produce seven units, seven tens, and seven hundreds; and in this way the total of 777 will be produced.

I began by saying that these remarks were only intended as a contribution to the study of numerical symbolism, and were not to be taken as applying to practical occultism; but it seems within the limits of possibility that these three numbers, seven hundred, seventy, and seven, may actually have some practical application to the evolution of the spiritual man. Definitely human evolution begins with manas, and passes onward through buddhi to the attainment of atmic consciousness. Is it possible that the seven hundred may refer, either symbolically or literally, to the evolution of manas; the seventy to that of buddhi; and the seven to that of atmā? In all probability only a Master could answer this question; but even if there is any truth in the suggestion, it does not follow, of course, that incarnations need take place precisely in this order. The division into Root-races, Sub-races, and so on, may easily introduce apparent classificatory irregularities.

H. S. GREEN.



#### LOST SOULS.

T is an unspeakable relief to be set free by the common-sense of theosophical teaching from the awful nightmare of the doctrine of eternal damnation which is still held by the more ignorant among the Christians, who do not understand the real meaning of certain phrases attributed in their gospels to their Founder. But some of our students, filled with glad enthusiasm by the glorious discovery that every unit must finally attain perfection, find their joy somewhat damped by gruesome hints that, after all, there are conditions under which a soul may be lost; and they begin to wonder whether the reign of divine law is really universal, or whether there is not some method by which man can contrive to escape from the dominion of the Logos and destroy himself. Let such doubters take comfort; the will of the Logos is infinitely stronger than any human will, and not even the utmost exertion of perverse ingenuity can possibly prevail against Him.

It is true that He allows man to use his free-will, but only within certain well-defined limits; if the man uses that will well,

those limits are quickly widened, and more and more power over his own destiny is given to him; but if he uses that will for evil, he thereby increases his limitations, so that while his power for good is practically unbounded, because it has in it the potentiality of infinite growth, his power for evil is rigidly restricted. And this not because of any inequality in the incidence of the law, but because in the one case he exerts his will in the same direction as that of the Logos, and so is swimming with the evolutionary tide, while in the other he is struggling against it.

The term 'lost soul' is not well chosen, for it is almost certain to be misunderstood, and taken to imply much more than it really means. In every-day parlance the word 'soul' is used with exasperating vagueness, but on the whole it is generally supposed to denote the subtler and more permanent part of man, so that to the man in the street to lose one's soul means to lose oneself, to be lost altogether. That is precisely what can never happen, therefore the expression is misleading, and a clear statement of the facts which it somewhat inaccurately labels may be of use to students. Of such facts there seem to be three classes; let us consider them one by one.

1. Those who will drop out of this evolution in the middle of the Fifth Round. This dropping out is precisely the æonian (not eternal) condemnation of which the Christ spoke as a very real danger for some of His unawakened hearers-the condemnation meaning merely the decision that they are incapable as yet of the higher progress, but not implying blame except in cases where opportunities have been neglected. Theosophy teaches us that men are all brothers, but not that they are all equal. There are immense differences between them; they have entered the human evolution at various periods, so that some are much older souls than others, and they stand at very different levels on the ladder of development. The older souls naturally learn much more rapidly than the younger, so the distance between them steadily increases, and eventually a point is reached where the conditions necessary for the one type are entirely unsuitable for the other.

We may obtain a useful working analogy by thinking of the children in a class at school. The teacher of the class has a year's

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work before him, to prepare his boys for a certain examination. He parcels out the work-so much for the first month, so much for the second, and so on, beginning of course with what is easiest and leading gradually up to what is more difficult. But the boys are of various ages and capacities; some learn rapidly and are in advance of the average, while some lag behind. New boys, too, are constantly coming into his class, some of them barely up to its level. When half the year has run its course, he resolutely closes the list for admissions, and declines to receive any more new boys. (That took place for us at the middle point of this Fourth Round. after which, save for a few exceptional cases, the door was shut for passage from the animal kingdom into the human.) A little later the teacher can already clearly foresee that some of his boys will certainly pass the examination, that the chance of others is doubtful, and that there are yet others who are sure to fail. It would be quite reasonable if he should say to these last:

"We have now reached a stage when the further work of this class is useless for you. You cannot possibly by any effort attain the necessary standard in time for the examination; the more advanced teaching which must now be given to the others would be entirely unsuited for you, and as you could not understand it you would not only be wasting your own time but would be a hindrance to the rest of the class. It will therefore be better for you at once to transfer yourselves to the next class below this, perfect yourselves there in the preliminary lessons which you have not yet thoroughly learned, and come back to this level with next year's class, when you will be sure to pass with credit."

That is exactly what will be done in the middle of the Fifth Round. Those who cannot by any effort reach the prescribed goal in the time which remains will be put back into a lower class, and if the class-room doors are not yet open they will wait in peace and happiness until the appointed time. They may be described as lost to us, lost to this particular little wave of evolution to which we belong; they are no longer 'men of our year,' as we say at College. But they will very certainly be 'men of the next year'—even leading men in it, because of the work which

they have already done and the experience which they have already had.

Most of these people fail because they are too young for the class, although they were too old to be put at the beginning into the class below. They have had the advantage of going through the first half of the year's work, and they will therefore take it up again next time very readily and easily, and will be able to help their more backward fellow-pupils who have not had such good opportunities. For those who are too young for the work there is no blame in failure.

But there is another and a very large class who might succeed by determined effort, but fail for want of that effort. These exactly correspond to the boy who drops behind his class not because he is too young, but because he is too lazy to do his work. His fate is the same as that of the others, but it is obvious that while they are blameless because they did their best, he is blameworthy precisely because he did not do his; so he will carry with him a legacy of evil karma from which they are free. It is to men of that class that the Christ's exhortations were addressed—men who had the opportunity and ability to succeed, but were not making the necessary effort.

It is of these that Madame Blavatsky speaks in such vigorous terms as "useless drones who refuse to become co-workers with Nature and who perish by millions during the manvantaric life-cycle." (S. D. iii. 526.) But note that this 'perishing' is merely from this 'manvantaric life-cycle,' and that it means for them delay only, and not total extinction. Delay is the worst that can happen to people in the ordinary course of evolution. Such a delay is undoubtedly most serious, but, bad though it be, it is the best that can be done under the circumstances. If either through youth or through laziness and perversity these people have failed, it is clear that they need more training, and this training they must have. Obviously that is best for them, even though it means many lives-lives, many of which may be dreary, and may even contain much suffering. Still, they must go through to the end, because that is the only way by which they can attain the level which the more advanced races have already reached through similar long-continued evolution.

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It was with the object of saving as many people as possible from that additional suffering that the Christ said to His disciples: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptised shall be saved, but he that believeth not shall be damned." For baptism and its corresponding rites in other religions are the sign of the dedication of the life to the service of the Brotherhood, and the man who is able to grasp the truth and consequently sets his face in the right direction will certainly be among the 'saved' or 'safe' who escape the condemnation in the Fifth Round; while those who do not take the trouble to see the truth and follow it will assuredly fall under that condemnation. But remember always that the 'damnation' means only rejection from this 'æon' or chain of worlds, a throwing back into the next of the successive life-waves. 'Lost souls,' if you will; lost to us, perhaps, but not to the Logos; so they would be better described as temporarily laid aside. Of course it must not be supposed that the 'belief' which saves them is the knowledge of Theosophy; it does not matter in the least what their religion is, so long as they are aiming at the spiritual life, so long as they have definitely ranged themselves on the side of good as against evil, and are working unselfishly onward and upward.

2. Cases in which the personality has been so much emphasised that the Ego is almost shut out from it. Of these there are two varieties—those who live only in their passions, and those who live only in their minds; and as both types are by no means uncommon it is worth while to try to understand exactly what happens to them.

We often speak of the Ego as putting himself down into the matter of the lower planes, yet many students fail to realise that this is not a mere figure of speech, but has a very definite and very material side to it. The Ego dwells in a causal body, and when he takes upon himself in addition a mental and an astral body, the operation involves the actual entangling of a portion of the matter of his causal body with matter of those lower astral and mental types. We may regard this 'putting down' as a kind of investment made by the Ego. As in all investments, so in this; he hopes to get back more than he puts out, but there is a risk of disappointment—

a possibility that he may lose something of what he invests, or under very exceptional circumstances there may even be a total loss which leaves him, not indeed absolutely bankrupt, but without available capital.

Let us consider the elaboration of this analogy. The Ego possesses in his causal body matter of three levels-the first, second and third sub-planes of the mental; but for the enormous majority of mankind there is as yet no activity beyond the lowest of these three types, and even that is usually very partial. It is therefore only some of this lowest type of causal matter that can be put down to lower levels, and only a small fraction even of that part can be entangled with mental and astral matter. The Ego's control over what is put down is very weak and imperfect, because he is still half asleep. But as his physical body grows up his astral and mental bodies are also developed, and the causal matter entangled with them is awakened by the vigorous vibrations which reach it through them. This fraction of a fraction which is fully entangled gives life and vigor and a sense of individuality to these vehicles, and they in turn react strongly upon it and arouse it to a keen realisation of life. This keen realisation of life is exactly what it needs, the very object for which it is put down; and it is the longing for this keen realisation when it has it not which is spoken of as trishna (the thirst for manifested life, the desire to feel oneself really and vividly alive), the force which draws the Ego down again into reincarnation.

But just because this small fraction has had these experiences, and is therefore so much more awake than the rest of the Ego, it may often be so far intensified as to think itself the whole, and forget for the time its relation to "its father which is in heaven." It may temporarily identify itself with the matter through which it should be working, and may resist the influence of that other portion which has been put down, but is not entangled—that which forms the link with the great mass of the Ego on his own plane.

In order to understand this matter fully we must think of that portion of the Ego which is awakened on the third sub-plane of the mental (remembering always how small a fraction even that is of the whole) as itself divided into three parts: (a) that 1909.] LOST SOULS. 337

which remains on its own plane: (b) that which is put down, but remains unentangled in lower matter: and (c) that which is thoroughly entangled with lower matter and receives vibrations from it. These are arranged in a descending scale, for just as (a) is a very small part of the real Ego, so (b) is but a small part of (a), and (c) in turn a small part of (b). The second acts as a link between the first and third; we may symbolise (a) as the body, (b) as the arm stretched out, (c) as the hand which grasps, or perhaps rather the tips of the fingers which are dipped into matter.

We have here a very delicately balanced arrangement which may be affected in various ways. The intention is that the hand (c) should grasp firmly and guide the matter with which it is entangled, being fully directed all the time by the body (a) through the arm (b). Under favorable circumstances additional strength, and even additional matter, may be poured from (a) through (b) into (c), so that the control may become more and more perfect. (c) may grow in size as well as in strength, and the more it does so the better, so long as the communication through (b) is kept open freely and (a) retains control. For the very entanglement of the causal matter which constitutes (c) awakens it to a keen activity and an accuracy of response to fine shades of vibration which it could gain in no other way, and this, when transmitted through (b) to (a), means the development of the Ego himself.

Unfortunately the course of events does not always follow the ideal plan of working above indicated. When the control of (a) is feeble, it sometimes happens that (c) becomes so thoroughly immeshed in lower matter that (as I have said) it actually identifies itself with it, forgets for the time its high estate, and thinks of itself as the whole Ego. If the matter be of the lower mental plane, we shall then have down here on the physical plane a man who is wholly materialistic. He may be keenly intellectual perhaps, but not spiritual; he may very likely be intolerant of spirituality and quite unable to comprehend or appreciate it. He may probably call himself practical, matter-of-fact, unsentimental, while in reality he is hard as the nether millstone, and because of that hardness his life is a failure, and he is making no progress.

If the matter in which he is so fatally entangled be astral, he will be (on the physical plane) one who thinks only of his own gratification, who is absolutely ruthless when in pursuit of some object which he strongly desires, a man utterly unprincipled and of brutal selfishness. Such a man lives in his passions, just as the man immeshed in mental matter lives in his mind. Cases such as these have been spoken of in our literature as 'lost souls,' though not irretrievably lost. Madame Blavatsky says of them:

"There is, however, still hope for a person who has lost his Higher Soul through his-vices, while he is yet in the body. He may still be redeemed and made to turn on his material nature. For either an intense feeling of repentance, or one single earnest appeal to the Ego that has fled, or, best of all, an active effort to amend one's ways, may bring the Higher Ego back again. The thread of connexion is not altogether broken." (S. D. iii. 527.)

These are cases in which (c) has asserted itself against (b), and pressed it back towards (a); the arm has become attenuated and almost paralysed, its strength and substance being withdrawn into the body, while the hand has set up for itself, and makes on its own account jerky and spasmodic movements which are not controlled by the brain. If the separation could become perfect it would correspond to an amputation at the wrist, but this very rarely takes place during physical existence, though only so much of communication remains as is necessary to keep the personality alive.

As Madame Blavatsky says, such a case is not entirely hopeless, for even at the last moment fresh life may be poured through that paralysed arm if a sufficiently strong effort be made, and thus the Ego may be enabled to recover some proportion of (c), as he has already recovered most of (b). Nevertheless, such a life has been wasted, for even if the man just contrives to escape serious loss, at any rate nothing has been gained, and much time has been frittered away.

It may well be thought incredible that such men as I have described could in any case escape serious loss; but, fortunately for our possibilities of progress, the laws under which we live are such that to achieve a really serious loss is no easy matter. 1909.] LOST SOULS. 339

The reason for that may perhaps be made clear by the following considerations.

All the activities that we call evil, whether they are working as selfish thoughts on the mental plane or as selfish emotions on the astral plane, invariably show themselves as vibrations of the coarser matter of those planes, belonging to their lower levels. On the other hand, every good and unselfish thought or emotion sets in vibration some of the higher types of matter on its plane; and because that finer matter is far more easily moved, any given amount of force spent in good thought or feeling produces perhaps a hundred times as much result as precisely the same amount of force sent out into the coarser matter. If this were not so it is obvious that the ordinary man could never make any progress at all.

We shall probably do the quite undeveloped man of the world no injustice if we assume that ninety per cent. of his thought and feeling is self-centred, even if not actually selfish; if ten per cent. of it is spiritual and unselfish, he must already be rising somewhat above the average. Clearly if these proportions produced corresponding results, the vast majority of humanity would take nine steps backwards for every one forwards, and we should have a retrogression so rapid that a few incarnations would deposit us in the animal kingdom out of which we evolved. Happily for us the effect of ten per cent. of force directed to good ends enormously outweighs that of ninety per cent. devoted to selfish purposes, and so on the whole such a man makes an appreciable advance from life to life. A man who has even one per cent. of good to show makes a slight advance, so it will be readily understood that a man whose account balances exactly, so that there is neither advance nor retrogression, must have been living a distinctly evil life; while to obtain an actual descent in evolution a person must be an unusually consistent villain. Thanks to this most beneficent law the world is steadily but slowly evolving, even though we see round us all the while so much that is undesirable; and even such men as I have described may not after all really fall very far. What they have lost is rather time and opportunity than actual position in evolution; but to lose time and opportunity means always additional suffering.

To see what they have lost and what they have failed to do, let us revert for a moment to the analogy of investment. The Ego expects to recover that which he puts out to interest in lower matter—the block that we have called (c)—and he expects it to be improved both in quality and quantity. Its quality is better because it has become much more awake, and capable of instant and accurate response to a far more varied gamut of vibrations than before -a capacity which (c) when reabsorbed necessarily communicates to (a), though of course the store of energy which made such a powerful wave in (c) creates only a ripple when distributed throughout the substance of (a). (It should be noted here that although the vehicles, containing as they do the grosser as well as the finer types of the matter of their respective planes, can respond to and express evil thoughts and emotions, and although their excitement under such vibrations can produce perturbation in the entangled causal matter (c), it is quite impossible for that matter (c) to reproduce those vibrations or to communicate them to (a) or (b), simply because matter of the three higher mental levels can no more vibrate at the rate of the lowest plane than the string of a violin tuned to a certain pitch can be made to produce a note lower than that pitch.)

(c) should also be increased in quantity, because the causal body, like all other vehicles, is constantly changing its matter, and when special exercise is given to a certain part of it, that part grows in size and becomes stronger, precisely as a physical muscle does when it is used. Every earth-life is an opportunity carefully calculated for such development in quality and quantity as is most needed by the Ego; a failure to use that opportunity means the trouble and delay of another similar incarnation, its sufferings probably aggravated by the additional bad karma incurred.

Against the increment which the Ego has a right to expect from each incarnation we must offset a certain amount of loss which in the earlier stages is scarcely avoidable. In order to be effective the entanglement with lower matter must be very intimate, and it is found that when that is so, it is scarcely ever possible to recover every particle, especially from the connexion with the astral vehicle. When the time comes for separation from that, it is almost always a shade

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and not a mere shell that is left behind on the astral plane; and that very distinction means that something of the causal material is lost. Except in the case of an unusually bad life, however, this amount should be much smaller than that gained by growth, and so there should be on the whole a profit on the transaction. With such men as I have described—men living entirely in their passions or their minds—there would be no gain either in quality or quantity, since the vibrations would not be such as could be stored in the causal body; and on the other hand, as the entanglement had been so strong, there would certainly be considerable loss when the separation took place.

We must not allow the analogy of the arm and hand to mislead us into thinking of (b) and (c) as permanent appanages of the Ego. During a life-period they may be considered as separate, but at the end of each life-period they withdraw into (a), and the result of their experiences is distributed, as it were, through the whole of its substance; so that when the time come for that Ego to put part of himself out into incarnation once more, he does not stretch out again the old (b) and (c), for they have been absorbed in him and become part of him, just as a cupful of water emptied into a bucket becomes part of the water in the bucket and cannot be separated from it. Any coloring matter which was present in the cup is distributed (though in paler tint) through the whole bucketful of water: and that coloring matter may be taken as symbolising the qualities developed by experience. Just as it would be impossible to take out again from the bucket exactly the same cupful of water, so the Ego cannot again put out the same (b) and (c). The plan is one to which he was accustomed before he became a separate Ego at all, for it is identical with that pursued by the group-soul, except that the latter puts down many tentacles simultaneously, while the Ego puts forth only one at a time. Therefore the personality in each new incarnation is a different one, though the Ego behind it remains the same.

3. Cases in which the personality captures the part of the Ego which is put down, and actually breaks away. These are happily excessively rare, but they have happened, and they represent the most appalling catastrophe that can occur to the

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Ego concerned. This time (c), instead of repelling (b) and driving it gradually back into (a), by degrees absorbs (b) and detaches it from (a). This can only be accomplished by determined persistence in deliberate evil—black magic, in short. Reverting to our former analogies, this is equivalent to amputation at the shoulder, or to the loss by the Ego of nearly all his available capital. Fortunately for him he cannot lose everything, because (b) and (c) together are only a small proportion of (a) and behind (a) is the great undeveloped portion of the Ego on the first and second mental sub-planes. Mercifully a man, however incredibly foolish or wicked, cannot completely wreck himself, for he cannot bring that higher part of the causal body into activity until he has reached a level at which such evil is unthinkable.

The case which we are now considering is a real instance of the loss, not indeed of a soul, but of a personality; and such mutilation leaves the Ego maimed and weakened to a very terrible extent. By his carelessness in permitting this he has for the time cut himself off from the current of evolution, from the mighty wave of the life of the Logos, and so until he can return into incarnation he stands (what appears to him to be) outside that life, in the condition of Avichi, the waveless. And it is said that that sensation of being utterly alone in space is the most awful fate that can ever befall the sons of men. Even when he does return to incarnation, it cannot be among those whom he has known before, for he has not enough available capital left to provide ensoulment for a mind and body at his previous level. He must now be content to occupy vehicles of a far less evolved type, belonging to some earlier race; so that he has thrown himself far back in evolution, and must climb over again many rungs of the ladder.

Meanwhile what of the amputated personality? It is no longer a permanent evolving entity, but it remains full of vigorous and wholly evil life, entirely without remorse or responsibility. As its impending fate is disintegration amidst the unpleasant surroundings of what is called the 'eighth sphere' it naturally tries to maintain some sort of existence on the physical plane as long as possible. Vampirism of some kind is its sole means of prolonging

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its baneful existence, and when that fails it, it has been known to seize upon any available body, driving out the lawful owner. The body chosen might very probably be that of a child, both because it might be expected to last longer and because an Ego which had not yet really taken hold could be more easily dispossessed. In spite of its frenzied effects its power seems soon to fail, and I believe there is no instance on record of its successfully stealing a second body after its first theft is worn out. It is consoling to know that such entities are so rare as to be practically unknown, and that they have the power to seize only those who have in their nature pronounced defects of kindred type.

I have heard from our President of yet another even more remote possibility, of which I have never myself seen an instance. It is stated that, just as (c) may absorb (b) and revolt against (a), set up on its own account and break away, it is (or at any rate has been in the past) just within the limits of practicability that the deadly disease of separateness and selfishness may infect (a) also, that it too may be absorbed into the monstrous growth of evil, and may be torn away from the undeveloped portion of the Ego, so that the causal body itself may be hardened and carried away, instead of only the personality. If this be so, it constitutes yet a fourth group, and would correspond not to an amputation, but to an entire destruction of the body. Such an Ego could not reincarnate in the human race; Ego though it be, it would fall into the depths of animal life, and would need a whole chainperiod to regain the status which it had lost. But this, though theoretically possible, is practically scarcely conceivable. Yet it will be noted that even then the undeveloped part of the Ego remains as the vehicle of the Monad.

We learn, then, that millions of backward Egos, unable as yet to bear the strain of the higher evolution, will fall out in the middle of the Fifth Round, and come along on the crest of the following wave; that those who live selfishly, whether in the intellect or the passions, do so at their own proper peril and at the serious risk of much sorrow and loss; that those who are so foolish as to dabble in black magic may bring upon themselves horrors before which imagination shrinks appalled; but that the term 'lost soul' is after all a misnomer, since every man is a spark of the Divine Fire, and therefore can never under any circumstances be lost or extinguished.

C. W. LEADBEATER.

## AN ALLEGORY.1

God, the unmanifested, incomprehensible and secret cause of all things, I was attracted to Him, and by the power of the Holy Spirit (through whom all wisdom descends upon us, who has been sent to us through Christ, the Logos, from the Father), He illuminated my inner sight, so that I was enabled to recognise the Centrum in Trigono Centri, which is the only and veritable substance for the preparation of the Philosopher's Stone. But although I knew this substance and had it actually in my possession for over five years, nevertheless I did not know how to obtain from it the Blood of the Red Lion and the Fire of the White Eagle, neither did I know the processes by which these substances could be mixed, bottled and sealed up, or how they were to be treated by the Secret Fire, a process which requires a great deal of knowledge, prudence and caution.

I had studied to a great extent the parables and allegories of various writers, and I had used great efforts to understand their enigmas, many of which were evidently the inventions of their own fancy; but I found at last that all their prescribed methods for the preparation of the Philosopher's Stone were nothing but fables. All their purifications, sublimations, distillations, rectifications and coagulations, together with their stones and retorts, crucibles, pots, and sand-and-water-baths, were entirely useless and worthless for my purpose, and I began to realise the wisdom of Theophrastus Paracelsus, who said in regard to that Stone that it is a great mistake to seek for it in material and external things, and that the people who do so are very foolish,

<sup>&</sup>lt;sup>1</sup> This allegory contains the fundamental truths of Occultism and Theosophy, and a volume might be written to explain fully its manifold signification, for all these allegories refer not only to one universal truth, but also to three relative truths, regarding the Spirit (God), Nature and Man, and from these three significations other combinations arise. But such an extensive explanation would be useless, and moreover it would involve a desceration and defeat the very purpose for which the allegory was written, namely, to stimulate thought and to cause the investigator to seek for knowledge within himself. A 'scientific' explanation would merely gratify the curiosity of the superficial intellect; but this paper is not intended to serve for mere amusement, nor to please those who find in it merely a 'historical interest'.

because instead of following Nature, they follow their own brains, which do not know what Nature requires. 1

Nature in her nobility does not require any artificial methods to produce what she desires. She produces everything out of her own substance, and in that substance we must seek for her. He who deserves her will find her hidden there. But not every one is able to read the book of Nature, and this is a truth which I found out by my own experience; for although the true substance for the preparation of the Philosopher's Stone was in my own possession for over five years, nevertheless it was only in the sixth year that I received the key to the mystery by a secret revelation from God.

To open the secrets of Nature a key is required. This key was in the possession of the ancient Patriarchs, Prophets and Adepts, but they always kept it hidden away, so that none but the worthy should come into its possession; for if the foolish or evilly disposed were to know the mysteries of nature, a great deal of harm would be the result<sup>2</sup>.

In the following description I have revealed as much of these mysteries as I am permitted to reveal, and I have been strongly forbidden to speak more explicitly and plainly. Those who read these pages merely with their external understanding will obtain very little valuable information, but to those who read them by the light of the true faith, shining from the ever-burning fires upon the altars erected in the sanctuary of their own hearts, the meaning will be plain. They will obtain sweet fruits, and become and remain forever true brothers of the Golden and Rosy Cross and members of our inseparable fraternity.

But to those who desire to know my name, and who might charge me with being too much reserved if I do not reveal it, I will describe it as follows, so that they will have no cause to complain: The number of my name is M.DC.XII and in this

As man has a three-fold aspect, physical, metaphysical and spiritual, so the science of Alchemy is three-fold. In its lowest aspect it deals with physical matter, in its higher form with the attributes of the soul; in its highest signification with the spiritual regeneration of man. But as in man Body, Soul and Spirit are not separated entities but, during life, intimately connected together, so the three (respectively seven) aspects of Alchemy form a unity, and there exists an intimate relationship between the highest and the lowest by means of their connecting link, the astral body, which is the soul of all things.

<sup>2</sup> Every one carries this key in his own "pocket".

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number the whole of my name is fully inscribed into the book of Nature by two dead and seven living ones. Moreover the fifth letter is the fifth part of the eighth and the fifteenth the fifth part of the twelfth. Let this be sufficient for your purpose.1

Monte Abiegno, March 25, 1621.

I was meditating about the wonderful works of the Most High, of the mysteries of Nature and of the fiery and ardent Love of Humanity, and I thought of the wheat-harvest, when the son of Reuben Leae found upon the field the Dudaim, that was given by Leah to Rachel<sup>2</sup> as a reward for having cohabited with the patriarch Jacob. My thoughts were very deep, and extended to Moses, who took the solar calf which Aaron had manufactured, and rendered it potable by burning it with fire, crushing it into powder and sprinkling it upon the water which he gave to the children of Israel to drink.8 I was wrapt in astonishment, and as I grasped the truth my eyes were opened like those of the disciples at Emmaus who recognised the Lord by the manner in which he broke the bread. My heart was burning within my breast and I lay down to meditate further and fall asleep, when lo! the King Sol-Om-On' appeared to me in my dream, with all his glory, riches and power. He was accompanied by his wives5 and concubines and there were sixty queens and eighty concubines, and the number of virgins was beyond description. But one was his darling, his dove, the most beautiful and sweetest of all for his heart. They were going in a long procession, as is the custom among the Roman Catholics, and in the line the Centre was highly venerated and loved, and the name of the Centre<sup>8</sup> was like an ointment that has been poured out, whose

<sup>&</sup>lt;sup>1</sup> The meaning of these numbers will be plain to the practical occultist.

<sup>&</sup>lt;sup>2</sup> Every student of Occultism must know that all these biblical names have little to do with historical persons, but refer to occult powers in the universe.

<sup>&</sup>lt;sup>8</sup> The water (of truth) was too ethereal to be swallowed (and assimilated) by the children of Israel without an addition of Matter.

<sup>4</sup> The three names of the (spiritual) Sun.

<sup>5</sup> Arts.

<sup>&</sup>lt;sup>6</sup> Sciences.

<sup>7</sup> Yet undiscovered secrets of Nature.

<sup>8</sup> The Void, in which alone Spirit can begin to act.

fragrance surpassed in sweetness all the spices of the East, and its fiery spirit was a key for the door of the Temple and its possessor could enter the Sanctuary and grasp the horns of the altar.

After the procession was over, Solomon showed me the only Centrum in Trigono Centri. He opened my understanding, and I became aware that behind me stood a woman, having a bleeding wound in her breast, from which blood and water were running. Her neck was like an ivory tower, her eyes like the deep wells at Heshbon near the door Bathrabbin, her nose like a tower upon Lebanon looking towards Damascus. Upon her neck stood her head like mount Carmel, and her hair was tied into plaits, falling over her shoulders like the purple cloak of a King.

But the clothes¹ she had stripped off were lying at her feet; they were disgusting, filthy and poisonous, and she began to say: "I have stripped off my clothes, how could I be contented to wear them again? I have washed my feet, why should I contaminate them now? The guardians² that go about in the town have found me; they have beaten me sore and have taken away my veil."

When I heard these words I was terrified by fear and by my own ignorance, and I fell down upon the earth. Solomon then bade me arise and said: "Do not fear. What thou beholdest is Nature uncovered and the greatest mystery that exists below heaven and upon the earth. She is as beautiful as Circe, lovely like Jerusalem, terrible as a forest of spears, and yet a pure and immaculate virgin, out of which Adam was born. Sealed and closed is the hidden entrance to her hut, for she dwells in the garden and sleeps in the double caves of Abraham upon Ephron, and her palace is deep down in the Red Sea, in the crystal-grottos and transparent clefts. She is born from the air and has been brought up by the fire. She is a queen of the country, milk and honey are in her breast, her lips are dripping sweets, sugar and milk are in her mouth and under her tongue, her clothes are to the wise like odors wafted from

<sup>1</sup> The external forms.

<sup>&</sup>lt;sup>2</sup> The priests and scientists who cling to illusions, the legally appointed keepers of the (supposed) truth.

Lebanon, but to the ignorant they are an abomination. Rouse thyself, look around, behold all these females, and see whether thou canst find a single one who can be compared to her."

As he spoke these words he gave a sign, and forthwith all the females present cast aside their garments. I began my search, but I was unable to decide in favor of anyone, for my eyes were kept captive and I could not tell which one was the most charming.

When Solomon observed my weakness, he separated all the other females from that woman and said: "Thy thoughts are vain, thy intellect is burnt by the Sun, thy memory is like a black cloud, and therefore thou art not able to decide correctly; but if thou wilt not forfeit thy prospects and trifle away thy opportunity, the snow-white tears of this virgin may refresh thy heart, restore thy intellect and purify thy memory; so that thy eyes may see the Magnalia of the Most High, the height of the uppermost and the depth of the lowest. The foundation of nature and the power and action of all the elements will be plain to thee, thy intellect will be of silver and thy memory of gold; jewels of all colors will appear before thy eyes and thou wilt know how they were born. Thou wilt then be able to separate the good from the

<sup>1</sup> They were forced to submit to an investigation of their true merits.

<sup>&</sup>lt;sup>2</sup> The judgment misled by desires.

<sup>&</sup>lt;sup>3</sup> The jewels of all colors represent (in their highest signification) spiritual states. There are twelve such jewels, and their meaning is as follows:

i. Jasper (dark-green) The active power of Light, multiplying itself to a sevenfold degree of light—or evolving seven states, by which the seven states of darkness will be consumed. ii. Jacinth (yellow) Love, born from the matrix of Light, manifesting itself as it grows and emitting red rays. Its power overcomes the spirit (state) of anger and violence. iii. Chrysolite (white). Princely Wisdom, it confounds that which is foolish and vain, subdues it and comes out victorious. iv. Sapphire (blue) Truth. Originating and growing out of its own essence. It overcomes all error, doubt and vacillation. v. Emerald (green) The blooming spring in its eternal Justice, destroying the curse of the unjust attributes of a perverted and degenerate Nature, and opening the fountain of infinite treasures. vi. Topaz (golden). The symbol of Peace, mild and pleasant. It suffers no impurity or division to exist, neither does it permit that which might cause separation or war. It heals fractures and cures wounds (of the soul). vii. Amethyst (violet) Impartiality, Equilibrium of justice and judgment. It cannot be falsified, bent or counterfeited. It weighs all things in the scales of justice and is opposed to fraud, cruelty and tyranny. viii. Beryl (various colors) Meekness, humility, the equal temperament of a spirit that is kind and good and overcomes wrath, stubbornness and bitterness, ix. Sardius (light red) The high magical Faith; growing into power and destroying scepticism and superstition. x. Chrysophrasus (light-green) Invincible Power and Strength, overcoming all opposition, so that nothing remains which could possibly resist the law. xi. Sardonyx (striped) Triumphant Joy and Gladness, flowing from the fountain of eternal happiness, destroying all sorrow and sadness; may it overshadow and bless you! xii. Chalcedony (striped) The crown of Victory, Dominion and Glory, the keystone and the greatest of all miracles, turning everything to the glorification of the source of all Good,

evil, the rams from the sheep. Thy life will be rest, but the noise of the gingles of Aaron will awaken thee from thy sleep, and the sound of the harp of my father David will stir thee up from thy slumber."

This speech of Solomon frightened me still more, and I was exceedingly terrified; not only on account of his heart-rending words, but moreover on account of the exceeding beauty and loveliness of that royal woman. The king took me by the hand and led me through a wine-cellar into a secret but very magnificent hall, in which he refreshed me with flowers and gave me apples to eat. The windows of that apartment were made of clear crystal, through which I looked. Solomon then asked me what I saw, and I answered: "I see the same room in which I was a little while ago, and from which I came to this place, and I see all thy royal women to the left and the virgin to the right. Her eyes are redder than wine, her teeth whiter than milk, but the clothes lying at her feet are filthier, blacker and more disgusting than the creek Kedron."

"Select one of these females for thy sweet-heart," said Solomon; "I esteem them and my virgin equally. I am much delighted with the loveliness of my ladies, and I am not afraid of their dirty clothes." And Solomon turned round and began to converse with one of his queens.

There was among the ladies an old governess, whose age must have been over a hundred years. She wore a grey dress upon her body and a black cap upon her head. She was trimmed with snow-white pearls and lined on the inside with red taffety and embroidered very artfully with blue and yellow silk. Her cloak was of various Turkish colors and ornamented with elevated Indian figures. This old lady gave me a look, secretly took me aside and swore to me that she was the mother of this chaste, pure and mysterious virgin—the virgin of whom the prophet said: "A virgin has given birth to a child, a virgin who is called Apdorossa, which means secretly one who does not like to associate with others." "As this daughter is still unmarried," continued the old woman, "her dower and bridal ornaments are laid under her feet, on account of the danger of war, so that they may not be taken away by marauding troops and she be deprived of her jewels." She

further said that I should not be frightened by the stench and the horrid condition of her clothes, but that I should select her daughter above all others for my love and afterwards she would give me a certain liquid, with which I might clean these clothes. She promised me that I should obtain a fluid salt and an incombustible oil, which I might use in my household and would find it an inexhaustible treasure, and that her right hand would continually caress me, while her left hand would be laid under my head.

I was about to declare categorically what I intended to do, when Solomon suddenly turned round, stared me in the face and said:

"I am the wisest upon the earth, beautiful and delightful is my woman, and the splendor of my queens surpasses the gold of Ophir. The ornaments of my concubines overshadow the light of the sun, those of my virgins the moon. Heavenly are my ladies, inscrutable my wisdom, unfathomable my intellect."

I was very much frightened, and bowed low and said: "Behold I have found favor before thee because I am poor. Give me therefore this virgin, whom I have selected among all for the continuation of my life. Her clothes are soiled and torn, but I will purify them, and I will love her with all my heart, and she shall be my sister, my bride; because with one of her eyes, and with one of the chains from her neck she has taken away my heart."

And forthwith Solomon gave her to me, and this act created such a stir and tumult among the females that I awoke, and taking it all for a dream I meditated about it until it was time to arise.

Lux.

(To be concluded.)

<sup>1</sup> The truth will easily be given to him who seriously desires it.

<sup>&</sup>lt;sup>2</sup> The recognition of the truth is followed by an overthrow of scientific prejudices, opinions and errors.

### IN THE TWILIGHT.

66 / HE following details of a somewhat strange phenomenon were related to me by an eyewitness," said the Superintendent. "During the Brahmotsavam festival about thirty years ago a certain Sannyasī was staying near the Ekambareshvara Tank at Conjivaram. His manner of living and the wisdom of his speech attracted crowds of hearers, and even Brahmanas of great learning were often to be seen among his audience. One day the conversation turned upon the subject of the lower classes in India, and the Yogi criticised in strong language the demeanor and general attitude of the Brahmanas towards other castes. This caused great offence to the Brahmanas present, and they spoke very insultingly to the Sannyasī. For some time he remained silent, and they, misunderstanding this, became more and more abusive and aggressive. At last the Yogi, feeling the situation impossible, determined to put an end to it. Seeing a child of about five standing near, he called him, gave him a banana and made friends with him. In a few minutes the little boy assumed an appearance of great brightness and intelligence, and began to speak in Samskrt—a language which of course he had never learned. The Yogi turned to the Brāhmans, and said: "Gentlemen, you are dissatisfied with what I have said to you; instead of speaking further to me, put all your questions to this child. He will answer you fully, quoting appropriate texts from the scriptures whenever necessary." The incredulous pandits showered questions upon the boy, but as quickly as they could ask came replies that confounded them by the depth of thought and knowledge of the sacred books which they displayed. Finally the Brāhmaņas prostrated themselves before the Sannyasī and begged him to pardon their rudeness, and departed to their homes sadder and wiser men."

"Is such a thing as that really possible?" enquired the Fiddler.

"Oh yes," replied the Shepherd, "there are several ways in which it might have been done. We are not told what the Yogī was doing while the child was speaking; if we knew that, it would help us to decide which method he employed. He\_may simply have hypnotised the boy, and so made him speak whatever he wished."

"But no passes of any kind were used; I particularly enquired about that from my friend who told me the story," objected the Superintendent.

"That would be quite unnecessary," answered the Shepherd; "The Yogi gave a banana to the child, and that might easily have been the vehicle for any amount of influence. A little child, too, would have less will-power to resist than a grown man. But the Sannyasī may not have employed hypnotism at all; he may have used the boy as a medium or mouth-piece, and spoken through him himself. In that case he would be unable simultaneously to speak through his own body, and it must have appeared as though in deep meditation. I should think that that is most likely what he did. But if he were active and speaking in his own body at the same moment as the boy spoke, we should have to assume that some one else controlled the child-body. That also could guite easily be arranged; any dead pandit could do it, if the boy had been thrown by the Yogi into a passive and mediumistic state. I myself once saw a baby about twelve months old take up a pencil and write while its mother held it in her arms-write an intelligible sentence in a clear and legible hand. Of course that was a case of mediumship: the mother herself was a well-known medium. But it is a phenomenon of somewhat the same nature as that described by our friend."

"Talking about hauntings" said Chitra, "I can tell you of a rather curious case where the people who haunted a house are still living, instead of long dead, as is usual.

"Some years ago after an illness caused by overwork I spent a few weeks with some friends in order to regain strength. Their home was a large brick house built by an old retired admiral; its long passages all communicated with each other and were made as much like the alley-ways of a ship as was possible.

"I occupied a bedroom the door of which was directly opposite that of the large dining-room, a passage running between. A door at the end of this passage and in the same wall as my bedroom window opened out on to a verandah, so when we all retired for the night I was practically alone at that corner of the house. My room was comfortable, its atmosphere peaceful, and I grew well and strong. The fact that I had no one near me did

not disturb me at all, as I am not in the least nervous. I slept the deep sleep of the convalescent and knew naught of the night.

"A year or so after this my hostess with her husband and children visited England partly for her health; and while away they let their home furnished to a young couple who appeared in every way desirable and were reputed wealthy. My friends returned in a year, the lady very much worse in health than when she left home. For months she hovered betwixt life and death and no one was allowed to see her. As soon as I might, I called to see her, and it happened that I took with me a friend. When we came out of the house this friend, who was somewhat sensitive, exclaimed at the dreadful psychic atmosphere she had felt there, and expressed the wish that I had not promised to go and spend some days there. I, thinking the oppression which I also had felt was due to the illness of the hostess, laughed at my friend's fears and in due course went to pay my visit.

"It was early summer and still cold, so night after night we sat round the dining-room fire, ensconced in big cushioned armchairs. The first evening while we were sitting thus, I was considerably disturbed by a feeling that something was fighting at the further end of the room, behind me. I could see nothing, and the sound was scarcely physical; it was as though shadows were scuffling and fighting. I said nothing, and I did not care to attract attention by repeatedly looking round, so I read on till we retired for the night. I had scarcely closed my bedroom door when I knew I had company, shadowy company, silent and yet in a certain way noisy. There was a sound as though an unseen riding-whip of hard leather tapped against the door; it seemed as if it might be hanging from an invisible nail on the upper part. The venetian blinds rapped sharply upon the window-frames, though there was no breeze; and while doing my hair I was patted and lightly slapped more than once. I examined the door; there was no mark of a nail, and all was newly painted and varnished. I examined the blinds; there was nothing to cause a movement. I smiled to myself and, addressing my unseen companions, said 'I wish you would be quiet and let me go to bed'.

"Into bed I stepped, extinguishing my light and drawing up the bed-clothes. Flop! came something on my feet; 'A cat,' thought I. I struck a light and looked; no cat, no anything!

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"'Humph!' I said. I put out my light and lay down again; at once flop! came something on my feet once more. Again I struck a light and looked; nothing was there, but there seemed to be a depression as if a cat had lain there. I passed my hand over the place, but felt nothing, and indeed I knew there was neither cat nor dog in the house. I lay down to sleep again, but was several times pushed and touched before I succeeded.

"In the dining room the next evening I again felt and heard the shadowy scuffle, and looking round saw two light, mist-like and semi-transparent forms at the further end of the table apparently fighting. I somehow knew they were a man and a woman, but how I knew I do not understand, for they were simply mist-wraiths. I said nothing to anyone, as I was afraid of disturbing my hostess, whose nerves were still greatly unstrung, and had I told my host he would assuredly have thought I was going out of my mind.

"On retiring to my room the next evening the same phenomena occurred and I began to feel decidedly uneasy, as I could in no way account for them. Again the invisible whip tapped on the door, again I was patted and pushed, and again flop went something on the foot of my bed when I lay down. Once more I relighted my candle, and felt over the place where I saw the depression, and as usual found nothing, so I slept a broken sleep, being frequently disturbed and touched.

"On the third night while reading before the fire I again felt and heard the phantom fight and as I left the room after saying goodnight, I distinctly felt something walking beside me. It breathed a warm breath full of the odour of port-wine on my neck and cheek, and I felt sick. It entered the bedroom with me and disturbed the whole atmosphere; again things were moved and I was patted and pushed. I sat on the edge of the bed-laughing uneasily and with decidedly quickened heart-beats, and was lifting my feet up towards the bed when over my bare left foot glided something that felt soft, plush-like and boneless. I laughed aloud, all fear gone, and said: 'You little creatures, I wish you would be quiet and let me sleep!' I saw nothing, but the touch was not unpleasant and I felt sure it was only a tricky little elemental. This time when the flop came on my feet I sat up without a light

and felt the bed, but of course nothing was there, and that night I slept well.

"Next afternoon I told my friend, and as soon as I asked 'What is there in this dining-room that we cannot see?' she said 'Hush! don't let my younger daughter hear you; she will never come into this room or your bedroom alone if she can help it even in daylight, and we are trying to laugh and talk her out of her fears.'

"I then related the whole thing, and asked: 'Who was in this house while you were away?'

"'Well, this is strange,' was the answer; 'we let the house to a very fine-looking young couple whom we thought were all that could be desired; but we found out afterwards that they drank heavily. They seem to have lived only in this room and your bedroom. They fought nightly, and moreover they left the ewer in the bedroom half-full of port-wine, which was still there when we returned. My daughter senses the fighting and I do not know what else, but we have discouraged her and tried to cure her of her ideas, so please say nothing about it to any of the others.'

"I did not, and as I have never asked permission to tell the story I have suppressed all names. I am certain there was nothing of the kind there on my former visits, and I always had the same bedroom. As far as we know, the young couple who are the cause of all this are still alive and, I think, in England. They are still quite young."

"But," exclaimed the Painter excitedly, "how is it possible that people still living can haunt a place?"

"They don't," replied the Shepherd placidly. "That is not a case of haunting in the ordinary sense of the word, though as far as the discomfort to sensitive visitors is concerned it comes to much the same thing. There are instances of real haunting by a living person, but that is not one of them."

"Then what was it that happened?" said the Painter.

"Evidently the squabbling of that unfortunate young couple had produced a strong impression upon the astral matter there, and that impression was still clear enough to be perceptible to sensitive persons, though not quite able to influence ordinary people. You see that Chitra and the younger daughter of her hostess received a strong, yet not perfectly clear impression (for the forms were misty), while the visiting friend had only a general idea of an unpleasant psychic atmosphere, and apparently the hostess herself and her husband felt nothing."

"When you speak of an astral impression I presume you mean something different from the ordinary record," observed the Scholar.

"Yes," answered the Shepherd, "the permanent record belongs to a much higher plane, and only occasional pictures from it are reflected into astral matter. This is quite a different phenomenon. Every emotion makes an impression on the surrounding astral matter. It is hardly worthy of the name of a thought-form; perhaps we might call it an emotion-form. In all ordinary cases that impression fades away after a few hours at most, but where there has been any specially violent outburst, such as intense hatred or overmastering terror, the impression may last for years.

"Mr. Stead expressed the idea very well in Real Ghost Stories, though he calls the impression a type of ghost. He says: 'This is a type of a numerous family of ghosts of whose existence the phonograph may give us some hint by way of analogy. You speak into the phonograph, and for ever after as long as the phonograph is set in action it will reproduce the tone of your voice. You may be dead and gone, but still the phonograph will reproduce your voice, while with it every tone will be audible to posterity. So may it be in relation to ghosts. A strong emotion may be able to impress itself upon surrounding objects in such a fashion that at certain times, or under certain favorable conditions, they reproduce the actual image and actions of the person whose ghost is said to haunt.' He describes there exactly what happens.

"I may instance a little experience illustrating this which I myself had years ago. I was walking down a lonely road in the suburbs of London—a road where only the curbstone was as yet laid. Suddenly I heard somebody begin running along this curbstone desperately, as if for his life. Somehow the sound of the footsteps conveyed to me a vivid sense of the mad haste and overwhelming terror of the runner, and I

turned at once to see what was the matter. The footsteps came rushing straight up to me, passed under my very feet as I stood upon the same curbstone, and dashed away on the road behind me, yet nothing whatever was visible! There was no possibility of any mistake or deception, and the thing happened just as I describe, and left me much startled and perplexed. With the light of later theosophical knowledge I now understand that some one had been terribly frightened there, and that the impression of his fear still remained sufficiently strong to reproduce the noise which he had made as he ran. Here only the sound was reproduced, but sometimes the form is seen also.

"The same thing happens with a less vehement emotion if it is frequently repeated, or if it lasts for a long time. I remember a house where a child had lived for years in a state of constant fear and repression; the astral conditions there were so bad as to react upon the physical body of a sensitive and cause violent sickness. An instance of the persistence of such an impression for many years is to be found in the prosaic locality of the Bayswater Road, close to the Marble Arch. Any sensitive person who will start from the Arch and walk westward on the south side of the road will soon be conscious of something excessively unpleasant, as he passes the place where for some centuries stood the horrible gallows called Tyburn Tree. Of course even the strongest of such impressions must fade in time, but under conditions favorable for it it may last, as you see, for many a decade.

"Another point that we must not forget is that elemental essence of a gross type likes such coarse and vivid vibrations, so that in every place where there is such an impression as we are considering, a kind of astral vortex is caused for that particular type of matter only. The astral atmosphere becomes thick; it corresponds to a sand-storm or the worst sort of London fog. And because there is such a preponderance of the coarsest kind of matter, the low or gross emotions which utilise such matter are very easily aroused there; there is a special temptation towards them, as a Christian would say.

"Yet another detail. There are classes of nature-spirits at a low stage of development which revel in the vibrations produced by coarse emotion, and rush from all sides to any point where they can enjoy it, just as London street-boys converge upon a fight or a cab-accident. If people who quarrel could see the unpleasant-looking creatures that dance in the stormy waves which their foolish passion is radiating, they would calm down instantly and fly from the spot in shame and disgust. Do not forget that such creatures do their best to exacerbate anger or hatred, to increase jealousy or terror, not in the least because of any evil will towards human beings, but because they delight in the violent and highly-colored vibrations which are caused. These entities throw themselves into such emotion-forms, ensoul them and try to perpetuate them to the utmost of their power, and it is largely due to their action that centres of this kind last as long as they do."

"But are there never centres of good emotion? Must such things be always evil?" asked a plaintive voice.

"Certainly there are centres of good emotion; every temple, every church is a case in point. What else is the feeling of reverence that comes over even a Cook's tourist when he stands in one of the grand mediæval cathedrals than the effect of the persistence of similar emotion felt by thousands through the centuries? And naturally a higher type of elemental essence and a higher class of nature-spirits avail themselves of this opportunity just as the other kind do of the less desirable centres."

"I have come across such good centres in my roamings," said the Magian. "One such, and a very typical one, is the Elephanta Caves. Very health-giving and exhilarating magnetism seems to be stored up on that spot, and a great rush of something pouring in which brings peace and joy is often experienced. This is especially marked at a particular spot where a great Lingam of Shivā stands, and a quiet meditative mood is very helpful there in bringing a sort of an illumination one but rarely comes across. Of course a proper attitude of mind is necessary, and I do not think one who is sceptical about superphysical influences will derive much benefit through his picnic trip. It is an unique spot, and I have observed and heard some strange things there."

There are still many such spots in various parts of India," remarked the Shepherd. "That is one of the many reasons which make it the pleasantest country in the world for the residence of sensitive persons."



# ROUND THE VILLAGE TREE.

## THE FIRST ROSES.

A CHRISTIAN LEGEND.

TOWARDS the wide market-place of an Eastern City streamed a hurrying crowd. The hot rays of the sun blazed down on city and people, and lighted up angry, cruel, and enquiring faces, all turned in one direction—the central point of the square.

"Who is she?" "What has she done?" "Where did they find her?" The questions were heard all through the crowd, and the answer was always the same: "She has committed a crime, and she is rightly punished."

And there in the midst of the crowd was raised a high pile of wood, and on the top, in the middle of the pile, stood a young girl, and round her several priests urging her to confess her crime before she died. For this was her story:

Rosetta was a peasant girl, living with her old grandmother, and her face was very fair. Large dark eyes had she, and curved full eastern lips; and one day as she leant idly on the edge of the fountain, resting a moment ere she carried home her freshly-filled water-pitcher, a young man riding by checked his horse to speak with her, and her sweet voice and gentle manner caught his fancy, and he carried her heavy pitcher to her cottage-home, and she thanked him softly, and he went his way. But he could not forget the girl leaning on the grey stone wall of the fountain, with the dull red pitcher outlined against the prickly cactus leaves.

So the young man came often to the fountain-side, and often carried home the pitcher, and said soft words to the aged woman in the cottage for love of her dark-eyed grandchild; and at last he prayed Rosetta to marry him, and Rosetta would not, for she loved her pretty cottage-home and her grandmother, who had none save her, and the youth went away, angry and threatening mischief.

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And so it befell that one summer evening as Rosetta went fountainwards, as usual, to fill her pitcher, she was suddenly seized by some armed men, who carried her away by force, in spite of all her weeping and crying for mercy, and they shut her up in a castle belonging to the youth, who was of high rank and wealth. For some weeks they coaxed her and bribed her with presents to love the wicked youth; and when she would not they beat her and threatened to kill her, and at last they took her and carried her away to the great neighboring town, and they bribed bad men to accuse her of a great crime, and she was tried and found guilty. So she was condemned to be burned alive in the middle of the great market-place, for that was the cruel punishment their laws commanded.

So came it that Rosetta stood on the pile in the market-place, and that so many had crowded round to see her die. But Rosetta persisted that she had done no wrong, and that she was innocent, not guilty; so at last the priests let her alone, and bade them set light to the dry wood, and as the soldiers approached Rosetta's voice was heard calling aloud for help to Mary, the fair Queen of heaven, the sweet mother of God: "O Mary, Mother, that sittest with the moon under thy feet and the seven stars round thy head, help and rescue thy child! Thou knowest my innocence: help, O Mother of God!"

The wood caught, and the fire crept crackling upwards. Rosetta saw the tongues of flame darting towards her, and shrank back and hid her face. Suddenly there was a great shout, and when she opened her eyes she saw beside her a messenger from Mary, white-robed, with great rainbow-hued wings, and he smiled into her troubled eyes. Then, glancing timidly downwards, she saw no flames, but red and white roses all round her feet and his; for wherever the flame had kindled the wood red roses blossomed, and where the dead ashes had been white roses gleamed. "And those were the first roses, both white and red, that ever any man saw."

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Perhaps some of the children would like the story in rhyme:

The Sun blazed down on the Syrian town,
And the serried crowds in the market-place;
Near the pile they raise, red torches blaze,
And a girl stands by—Christ! how fair of face!

Men had soiled her name with a deed of shame,
And the Judge had doomed her to death by flame;
Yet no fear was seen in her modest mien,
Her lips were firm and her glance serene,
While her face was alight with radiance bright—
Men had judged wrong, should not God judge right?
As over the crowd her soft tones swept,
There were some who cursed, and some who wept:

"O Christ! of a maiden the spotless Child,
By Thy Virgin-Mother undefiled,
By her tears, when the tongues of men made free
With her maiden treasure, her chastity;
Hear me, a Maid! and give some token
That my foes have foully and falsely spoken;
That I come to Thine arms a Virgin, free
From the sin which I blush to name to Thee."

She ended. The flames began to rise.

A flash of lightning flared from the skies.

In that flash of lightning God's Angel came,
And back from the Virgin he rolled the flame.

The fire sank down at the touch of his feet,
And he left 'mid the ashes a token sweet,
For the pile of faggots was turned to flowers,
Roses still dewy from Eden's bowers;

Where the flame still smouldered the blooms were red,
And white were the flowers where the flame was dead.

A. B.

# STORIES FROM THE HISTORY OF CEYLON.

BADDHA-KACCHAYANA, THE BEAUTIFUL PRINCESS.

In India there lived a King of the name of Pandu. He was a son of the Shākhya Prince Amiţadāna, the maternal uncle of the Buddha.

Pāṇdu had left his own land because enemies had invaded it, and he had not the power to drive them away again. So he wandered away to the holy river Gaṅgā with a good many of his subjects, who loved him too much to let him go away alone. He founded there a new kingdom. Soon his new kingdom grew and flourished under his wise and just government.

He had a very virtuous wife of the name of Susima, and they had seven sons and one daughter. The daughter, whose name was Baddha-Kacchayana, was the youngest of all. She grew up to be a lovely girl. Her skin was like gold, and her black, silky hair was so long that it almost reached the ground. Her eyes shone like black diamonds, and she was as slender and graceful as a palm-tree.

Everybody who saw her could not help loving her, and when she grew up into maidenhood her beauty was so great that it could hardly be described.

In the whole of India her loveliness was famed, and singers used to wander from court to court praising the beauty of this Princess. But not only was she fair to look upon; she was also so kind and sweet in disposition that her serving-women would have given their lives for their sweet Princess.

Seven young Princes were aspiring to her hand in marriage, and sent her beautiful presents, and they all declared that they could not live without her. But with all this, they had only seen her at a distance, for in India it is not allowable to look closely at girls and admire them. So Baddha-Kacchayana remained quite indifferent to all this adoration, which was paid to her from a respectful distance. It is true she was glad to receive many beautiful presents, and she liked to be adorned with them, for she was like other girls. When she was brought to her parents thus attired, in her beautiful embroidered asoriya, covered with jewellery, her dear little feet peeping like lotus-buds out of her golden

sandals, then even the old king could well understand why it was that all the young Princes should fall in love with her.

King Pāṇdu however grew more and more uneasy on account of her beauty, for you know he could only give his daughter to one of the seven Princes, and he feared that the other six would unite in war against him. Thus he would again lose his kingdom, which he had brought to such a flourishing state, and which he loved very dearly. So he thought it best to ask some of the wise Brāhmaṇas for advice, and they gave him a very strange answer to his question. It was, that he should put his beautiful daughter on a ship on the river Gāṇgā, and let the current carry her away. They assured him that the ship would reach a beautiful Island, and she would become the happy Queen of this Island.

At first King Pāṇdu did not like to hear of such a thing, and when he told his wife of this advice, she was so sad that he almost gave up the plan altogether. But the seven Princes pressed him more and more to give his decision, and at last he had to make up his mind what to do.

I suppose my readers will ask why King Pāndu and Queen Susima did not ask their daughter which of these Princes she wanted to marry. Perhaps this would have been the best way, and it would have been according to the ancient royal custom. But it seemed best to King Pāndu to follow the advice of the Brāhmanas, so he called the seven Princes, and told them to come after seven days to the River Gangā, where they would find the Princess. He told them also that the Prince who could capture her should have her as his bride.

The seven Princes were satisfied with this decision, and went home to their kingdoms, ready to return within seven days, each one sure that he would be the one to capture the beautiful Princess.

Meanwhile King Pāṇdu made his preparations. He had his best ship beautifully decorated; he explained to Baḍḍha-Kacchayana the necessity of trusting herself to the ship in order to save her father's kingdom from ruin. He told her that the Gods would protect her, and guide her to land on a beautiful Island, of which she would become the happy Queen.

At first the Princess was very unhappy, for she was afraid of being left on the ship. But when her father looked very sad, and when even her mother, although bathed in tears and choking with sobs, implored her to accept this karma, she, as a true daughter of India, was obedient to her parents.

She had adorned herself as a bride and, with thirty-two faithful companions, stepped into the ship that was waiting for her on holy Gangā. There she waited until the seven Princes had arrived in all the splendor of their youth, beauty and valor, just in time to see the beautiful Princess once more, as the ship moved slowly off down the holy River.

King Pandu then called out to the seven Princes: "Look! There is your Princess. Whichever of you can overtake her, may have her."

The seven Princes were so astonished that they could not understand at first what the old king meant. But after a moment's thought they realised his meaning. Some jumped into boats, and rowed quickly after the ship; others ran along the bank, and then jumped into the river to try to reach the ship by swimming. But all was in vain. The ship with the Princess was rapidly floating down Gangā and was soon out of sight.

So they had to return home sadly without their bride. And because *none* of them had secured the beautiful Princess, they made friends with and consoled one another. They also forgave old King Pāṇdu, so that he could continue to reign in peace.

The ship, however, with Baddha-Kacchayana and her thirty-two faithful companions, sailed on for twelve days. They left Gangā, and entered the Bay of Bengal, sailing southwards. The Gods protected the innocent maidens, and the ocean smoothed and quieted his waves. The sun smiled down upon the decorated ship, with rays made gentle by his love for them. During the night the moon laughed at them good-naturedly with his one eye and made a bright silvery pathway, in which the ship sailed along quite smoothly. So they sailed on, and after twelve days and nights they reached the shores of Tambapanni (Lankā) where, strange to say, they were already expected.

It came about in this way. An old Sage, of the name of Kalavela, had prophesied to the people of Gomakamaka that on a

certain day a beautiful ship with thirty-three holy nuns would land upon their shores, and he had asked them to receive them very kindly and with great reverence.

The people were very hospitable anyhow, and revered Kalavela very much. So when the ship with the Princess and her maidens was sighted, they were not astonished at all, but jumped into their catamarans and rowed to the ship, and invited the the maidens, who had taken the disguise of nuns to protect themselves, to come on shore with them, which they did.

Here they were received with honor and kindness, and taken in palanquins, as they desired, to Vijiţa, where one of the ministers of King Pāṇduvāsaḍeva of Laṅkā received them very kindly.

In the meanwhile the King had been informed that a ship with thirty-three holy nuns had arrived, and remembering a prophecy that a disguised nun would become his Queen, he sent his first minister to Vijita, to inquire who these nuns were and where they came from. The most trusted friend of Baddha-Kacchayana told him the whole story and the minister recognised at once the prophecy of Kalavela and joyfully reported everything to Pāṇduvāsadeva, who was a nephew of the late King Vijaya and second ruler of the Island. He was not yet crowned, only because he had not found a suitable Princess for his Queen-Consort.

The King himself, full of joy, invited Baddha-Kacchayana to his capital Upatissa. Adorned not only with all her beauty, but also with the jewels of her royal ancestors, she entered the capital, where she was kindly and humbly received by the Court and joyfully greeted by the King. A grand wedding was celebrated, at which not only did Pāṇduvāsadeva marry Baddha-Kacchayana, the beautiful daughter of King Pāṇdu, but also the thirty-two maidens of her suite married thirty-two of the King's men.

Grand was the crowning festival of Pāṇduvāsaḍeva, the second King of Laṅkā, who reigned very happily with his beautiful Queen Baḍḍha-Kacchayana.

This is the true story of the beautiful Baḍḍha-Kacchayana, the daughter of King Pāṇdu, the grand daughter of Amiṭoḍana, brother of King Suḍḍhoḍana, who was the father of the Buḍḍha.

(To be continued.)

M. Museus Higgins.

# A DHYANI BUDDHA FROM BORO BUDUR.

WE reproduce this month a photograph of one of the four beautiful Dhyani Buddhas from Boro Budur in Java!. Java was colonised by Indian Buddhists in the sixth or seventh century, and much of the best that remains of Indian art is to be found there still, or has been removed thence to Holland.

The seated Buddha is the especial type of the Divine Ideal in Indian art. In this type, convention and tradition are sometimes supposed to be demerits from the artistic point of view. Indian art has been condemned because there is supposed to be no development and no variety in the Buddha type. There is, of course, development and variation. But it is true that the artistic conception is really the same. It is an error to regard this as an artistic weakness: it is an expression of the fact that the Indian ideal has not changed.

What is that ideal so passionately desired? It is one-pointedness, same-sightedness, control: little by little to control the futile and unsteady mind, reining in not merely the senses, but the thought. As a lamp that flickers not in a windless spot, so is the mind to be at rest. Only by constant labor and passionlessness is this peace to be attained. What is the attitude of mind and body of one that seeks it? He shall be seated like the image, for that posture, once acquired, is one of perfect bodily equipoise:

"Having made the mind one-pointed, with thought and the functions of the senses subdued, firmly seated, he should practise Yoga for the purification of the self.

"Holding the body, head and neck erect, in immoving equipoise . . . . with fixed unseeing gaze, the self serene, fearless, firm in the vow of Brahmachārī, the mind controlled, thinking on Me, harmonised, let him sit aspiring after Me.

"The Yogī, ever thus united with the Self, with the mind controlled, goeth to Peace, to the Nirvāṇa that abides in Me." Bhagavaḍ-gīṭā, vi, 12-15.

<sup>&</sup>lt;sup>1</sup> This is later than the 7th century A. D. and shows the Indian Divine Ideal more fully developed than at Sarnath.

<sup>&</sup>lt;sup>2</sup> It should however be noted that the image represented in our illustration is not in the attitude of meditation, but in the act of giving the special form of blessing mentioned later. Asst. Ep.

This spiritual and physical attitude is in Indian thought associated with every striving after the great Ideal. The Buddha's attainment of realisation, the greatest moment in India's spiritual history, is then of necessity presented in the race-art as its memory lives in the race-consciousness.

A word more may be said on the subject of Dhyāni Buḍḍhas. The earthly mortal Buḍḍha is but a manifestation or partial incarnation of a pure and glorious Being existent on a finer and more ideal plane of consciousness. This idea belongs to the Hinḍū conception of partial incarnation (amshah). We are reminded, too, of Myers' theory of human personality, with its threshold of consciousness, dividing the lesser part functioning on this physical plane from the greater part of us functioning on some more ideal plane. In other words, according to the 'New Theology': "The soul's true being is in a spiritual world; perhaps a timeless, non-spatial existence. It exists in this spiritual world before, during, and after its temporary incarnation in gross matter."

These notes may serve to suggest to readers of *The Theosophist* that the history of Indian religious thought is written as clearly in Indian art as in Indian literature. We intend in succeeding months to reproduce a selection of other masterpieces of Indian sculpture.

Ananda K. Coomāraswamy, D. Sc.

The Boro Budur is the ruin of a splendid Buddhist temple in Java, in the residency of Kadu. It is the most elaborate monument of Buddhist architecture anywhere existing. It is supposed that the building was begun early in the the seventh century, and continued for at least a century and a half, though some hold that it was finished as late as 1400 A.D. Boro Budur is built on a low hill, between four vast volcanoes which supplied the blocks of trachyte of which the edifice is built. Its height to the cupola is 118 feet. It is a pyramid of a square form, each side at the base measuring four hundred feet, and consists of seven walls, which are built like the steps of a stair up a hill. Between the walls are narrow terraces running round the building, and in each is an arched doorway leading to the next higher terrace. These walls are

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richly ornamented with statuary. Outside are over four hundred niches, topped with fantastic domes, and each occupied by a large statue of the Buddha. Between each of these are bas-reliefs including seated figures and architectural ornaments and carvings of all sorts. Below the niches, on the lower storey, is an immense bas-relief running round the whole building, representing scenes from the life of the Buddha. The inner faces of the building are also profusely illustrated. Of the large reliefs above there are over two thousand; and most of them are as vigorously designed as they are carefully executed. The upper terraces too deserve a detailed description, though we cannot here go further into that subject.

Though, it may be, carried out during the course of a century and a half, the execution never deviated from the original design, which was to construct a building that should form a complete education to the worshipper of the principles of the Mahāyāna. For, it is interesting to note, all the Javanese Buḍḍhist remains are of a Mahāyāna character and there seems to be no evidence that the Hīnayāna creed ever existed in Java. The form was rather a semi-Brāhmaṇised Buḍḍhism. We find statues of Brahmā, Vishṇu and Ṣhiva, which on examination prove to have been regarded as Boḍhisaṭṭvas and not as Gods.

The restoration as well as the exploration of the Boro Bodur is still going on. Only a few years ago an old supporting wall, hidden by a more recent fifty-foot terrace, was discovered. The main design of the building may be described as that of a temple in archaic South Indian form, but considerably flattened, and solid throughout. The decorations of this immense building, the sculptures on which are so numerous that it has been calculated that if placed end to end they would cover a distance of three miles, are with very few exceptions of Indian origin (exceptions are formed by the representations of rocks and deserts) and bear little trace of Cambodian or Siamese, still less of Chinese influence. The whole of them form part of one grand design, which (as has been said) was to establish once for all a visible representation in stone of the entire scheme of Mahāyānist doctrine. Seen by the worshipper from the moment of his approach, in all his ritualistic

circumambulations (pradakṣhina) of the shrine from below upwards till he reached the holy dagoba on the extreme summit, sacred especially to the Buddha himself as supreme over all, the sculptures taught him what Buddhism meant, how the virtuous Buddhist could attain to salvation and what awaited him in the future if he led a virtuous life.

Before ascending to the first terrace, the eye is caught by the rows of life-size Buddhas that adorn the retaining walls of the several terraces and the cage-like shrines above on the circular platforms. All the great figures on the east side represent Akshobhya, the Phyāni Buddha of the East. Likewise those on the south are of Ratnasambhava; on the west of Amiṭābha; on the north of Amoghasiḍḍhi.

Amoghasiddhi is represented in the abhaya mudrā, the right hand being raised and displayed palm outwards—"Fear not. All is well." (Dr. Brandes' interpretation.) Our illustration gives us evidently a reproduction of one of the Amoghasiddhi figures.

The above is only a summary made for the convenience of our readers from encyclopædias and other works of reference. It may interest them to know that the magnificent symbolism in this huge building has already drawn the attention of some members of the Theosophical Society and as a result we find interesting articles on the Boro Budur from the theosophical point of view in the Dutch Theosophical Magazine for Java (Theosofisch Maandblad voor Nederlandsch-Indië) in Vol. III. and Vol. VII. The first article is by the late Mr. A. P. van Asperen van der Velde, the pioneer of the Theosophical Movement in Java; the second by our learned friend D. van Hinloopen Labberton, the Assistant Secretary of the Dutch Section for the Dutch East Indies.

J. v. M.

# SCIENTIFIC NOTES.

THE MYSTERY OF SEX.

A recent discovery referred to in the March Review of Reviews (p. 221) should be of interest to the Theosophist. The orthodox scientific journals have not yet taken it up, but it has all the appearance of a true discovery.

A working engineer named Williams has by means of it been able to invent a new instrument which is called a sexaphone, which by its motions has the power of determining the sex of any living organism. Its principal use, so far, has been to ascertain what will be the sex of chickens before giving the eggs to be hatched by the mother hen, but it is equally applicable to all other living organisms.

The instrument consists of a fine steel wire and pendent weight, which is presumably magnetised, though the description does not definitely say so. When placed over anything of the male sex, whether, a man, beast, bird, fish or even a new laid egg, the instrument rotates. If on the other hand the object be female the instrument moves like a pendulum from side to side.

To quote Mr. Williams' statement: "My wife can test 200 eggs an hour and we hatch out 100 per cent. and have just the proportion of cockerels or pullets that we prefer." Mr. Stead tested the instrument in his own offices and reports as follows: "I tried it on General Sir Alfred Turner's head. The little ball quivered, moved slowly, and soon was gyrating round and round as if it would never stop. I tried on a lady's head. The circular movement slowly died away, and then the steel ball began to swing back and forth like the pendulum of a clock."

When the above statements are confirmed by scientific investigators, they will constitute a proof of much that is said in *The Secret Doctrine*. As is well-known the swinging of a pendulum is made to measure the force of gravity, which is a centripetal or attractive force; and since the pendulum motion is that which designates the female sex we have here a significant link between female nature and matter, in that they both exert centripetal or attractive forces.

On the other hand the force produced by rotation is centrifugal, male, and repulsive, hence repulsive and attractive forces are by this discovery definitely linked with the male and female aspects of nature and this when fully proved will be a fact of the highest order of scientific importance, and will doubtless lead to the opening up of an entirely new field for physical and biological investigations.

In the mechanism of our solar system we find centripetal and centrifugal forces exactly balanced, and this is absolutely essential for the stability of the system. It is evident therefore that Nature is both masculine and feminine, and that these aspects are co-operating, balanced in quantity, and perfect in combination. It is as it were the Sexless Absolute manifesting as a bisexual Cosmos. This view is fully set forth in The Secret Doctrine (vol. I., p. 302) where we read: "The active power, the Perpetual motion of the Great Breath only awakens Cosmos at the dawn of every new period, setting it into motion by means of two contrary forces, the centripetal and the centrifugal forces, which are male and female, positive and negative, physical and spiritual, the two being the one Primordial Force, and thus causing it to become objective on the plane of Illusion. In other words, that dual motion transfers Cosmos from the plane of the Eternal Ideal into that of finite manifestation."

The above extract does not indicate which force is male and which female, but this is given elsewhere, for substance and matter are often associated with the female principle, and as gravity or centripetal force is a property of matter we are able to infer the rest. Thus in *The Secret Doctrine* (vol. I., p. 572) we read: "Gross ponderable matter is the body, the shell, of matter or substance, the *female* passive principle; and the Fohatic Force is the second principle, Prāṇa—the *male* and the active."

In conclusion I would point out that a discovery throwing light on the fundamental character of the sex nature is peculiarly appropriate at the present time, when questions concerned with its evolution are uppermost both in the Society and the outside world. Anyone who has carefully studied The Secret Doctrine, where the coming changes in the character of the race are clearly outlined, can scarcely be surprised that questions relating to the sex instinct, both normal and abnormal, should periodically be forced to the front, since many are at present in a state of transition with regard to this fundamental aspect of our nature. For, as stated in The Secret Doctrine (vol., I. p. 436), the physical means of producing the phenomena of life which at present prevails will alter during the Fifth Root Race and disappear at the end of the Sixth Root Race.

G. E. SUTCLIFFE.

#### OUR CONTEMPORARIES.

THE HINDUSTAN REVIEW-(April) 1

Mr. E. B. Havell gives a response to Lord Morley's declaration that if any one with experience would lay his finger on any specific defect in the working of the governmental machinery he would exert all his power to remove it. The writer, whose experience in Indian arts and crafts is not small, points out the negligence of the administration in India in that department. "It is chiefly through this official neglect of Indian architecture and contempt for Indian art that the Indian aristocracy now fill their palaces with tenth-rate European pictures, instead of employing the Indian artists, descended from the court painters of Akbar, Jehangir and Shah Jahan, to decorate their chitra-salas with splendid fresco paintings, as they did in the days of the great Mogal." The writer affirms the existence of a living national art in India, and says that the country could still rival her great architectural triumphs in the past. But the Anglo-Indian administration is fifty years behind Great Britain, and much behind the best artistic thought of the people it rules. Its policy ought to be to make India industrially self-supporting by developing her own magnificent resources of industrial skill to the utmost-by bringing European science not to crush out handicrafts but to fortify them. The things wanted are radical reforms of our educational and public work system, but chiefly, more sympathy with and a better understanding of Indian art in its relation to Indian life.

Other Contents: "Modern Organisation of Industry"; "The Basis of British Rule in India"; "Indian Musalmans and Indian Politics"; "The American Woman"; "Thomas Farrer"; "The Last of the Great Moghuls"; "The Prisoner of Lust"; Reviews, etc.

# THE NEW AGE-(April) 2

"Buddhism in Seattle," by Agnes Lockhart Hughes, is a readable article which speaks of the spread of the doctrines and teachings of the Buddha in western lands. Lately, through the generous help of Mrs. Selma Anderson, the daughter of a Methodist minister and the wife of a rail-road man of Seattle, a temple has been erected. Equipped with all modern conveniences, the temple attracts large congregations every Sunday when three Buddhist priests conduct the service. The temple possesses a bronze statue of the Buddha which is reported to be over 2,200 years old. "Self-conquest and universal charity are the fundamental thoughts—the web and woof of Buddhism—the melodies on the variations of which its entieing harmony is built up. Such a religion could not remain hidden long in cloister." It is spreading in Seattle through the efforts and fluency in the English language of a young Buddhist—Mr. Jiro Irmada.

Other Contents: "The great mechanical Fagin"; "Socialistic Ideals"; "Plant Dyspeptics and their cure"; "The Apparent and the Real"; Masonic Activities, etc.

<sup>&</sup>lt;sup>1</sup> 7, Elgin Road, Allahabad.

<sup>&</sup>lt;sup>2</sup> Official Organ of the S. C. of the 33rd degree A and A. Scottish Rite, S. J. U. S. A., 1, Madison Avenue, New York.

# THE Co-MASON-(April) 1

The second number of this excellent quarterly has some very interesting reading. "The Object of Masonry" by Annie Besant, 33°, is instructive, from which we extract: "The entry of women into Masonry hand in hand with men is full of fairest augury for the future, for it will re-knit the ancient tie between Masonry and the inner worlds, will re-open the ancient channels in which the water of life can flow, and shed once more the pure White Light on all who pray for its bestowal. Masonry, thus restored and revivified, will play a great part in preparing the world for the Coming Race, in proclaiming and popularising the ideals necessary for its moulding, in shaping the new order in which Wisdom as authority shall wed with Liberty, and ensure co-operation and progress. To this high end is Co-Masonry ordained, and fortunate are they who are its Initiates."

Other Contents: "From the Master's Chair"; "Concerning Rites II"; "Astrology and Co-Masonry"; "The Mark Degree"; "The Book of Job"; "Great Names in Masonry—I. The Chevalier Ramsay"; "Symbolic Trees"; "Music and Masonry"; "A few Suggestions for the Good of the Order"; reviews, etc.

# Modern Astrology-(April) 2

Bessie Leo pens a very instructive article on "Temperament" which is full of suggestions of practical utility. There are three temperaments for each person, the monadic, the individual and the personal. The first, which would give the clue to our original "father star," is beyond the scope of our investigation; our particular field of study is the individual temperament. This lasts throughout a manyantara, but its influence on the life of a person depends upon the point he has reached in evolution. Where the spiritual or monadic and the individual temperaments are joined together there must be a tremendous amount of life, and in such a case is generally noticed the display of genius in one direction only. The personal temperament very largely rules the physical and astral bodies, and lasts throughout an incarnation; it is the result of karma. Sometimes it fits the Ego, sometimes it is otherwise, but as long as there is Karma to be worked out, in no case can one have a perfect fit. When the world will accept the Laws of Reincarnation and Karma people will seek to assist the reincarnating Ego to secure the right type of body. The subject of temperament provides a very fascinating study of great value.

Other Contents: "The Editor's Observatory"; "The Zodiacal and Planetary. Temperaments"; "The Knouleching of the Sterres"; "Halley's Comet"; "Foundations of Physical Astrology"; "News from Nowhere"; reprints, reviews, correspondence, etc.

# THE METAPHYSICAL MAGAZINE-(March)

"Sānkhya Darshana" by Mr. S. C. Mukerjee, M.A., is an exposition of that philosophy which to the writer is "the greatest metaphysical system in the world." Kapila's philosophy is grand and true, but

<sup>&</sup>lt;sup>1</sup> 13, Blomfield Road, Paddington, London, W.

<sup>&</sup>lt;sup>2</sup> Imperial Buildings, Ludgate Circus, London, E. C.

<sup>3 500,</sup> Fifth Avenue, New York, U.S. A.

other philosophies also have their own grandeur and truth, though to the writer of this article it does not seem to be so. The doctrine of Māyā from the stand-point of the Sāṅkhya is explained, and he who rises above Māyā "realises that the external world is a part and parcel of the Self." After discussing "the twenty-four categories," "the nature of bondage," "the attributes," the writer speaks of "liberation" which he says, "consists in realising that the real Self is God and the Soul is distinct from the attributes of matter. Union with God confers freedom and the ignorant regards himself as an actor."

Other Contents: "Spiritual Culture in the Bhagavad-gīṭā"; "Therapentics"; "The Cause of Earthquakes"; "On the Path of Return"; Poems, "The World of Thought," Reviews, etc.

# THE OCCULT REVIEW-(May) 1

"Science and Psychology" is a very sensible contribution which all Spiritualists will do well to read carefully. "Scrutator" tries to answer the rather important question: What value are we to attach to the vast array of spiritualistic phenomena recorded now-adays? He tries to answer it by the help of Camille Flammarion's new book, now translated into English, Mysterious Psychic Forces. It is not possible to arrive at final conclusions, and we must occupy ourselves with facts. Theories and doctrines can be formulated later, and the more we know of facts, the more reliable will be any hypothesis we may assume in regard to them. Therefore Spiritualism should for the present concern itself with a series of phenomena for which Science cannot offer any explanation. From years of varied research three deductions stand out as well established: (1) The soul exists as a real entity, independent of the body; (2) It is endowed with faculties still unknown to Science; (3) It is able to act at a distance, without the intervention of the senses.

Other Contents: "Notes of the Month"; "The Prisoner" (Poem); "Dealings in Legitimacy"; Correspondence, etc.

### ACADEMICAL MAGAZINES.

Journal of the German Oriental Society, Vol. LXII., No. 4.

In an article on "Some Figurative Representations of Ancient Indian Deities," Dr. Bloch points out that a certain Jamālgaṛhī relief of the museum at Lahore has been misinterpreted by Grünwedel, in that the animal's head between Sūrya and Candra, looking down at prince Siddharṭa leaving Kapilavasṭu, is not that of a bull as the representative of the sign Taurus ("an indication of the date when, in the artist's opinion, Gauṭama's flight took place"), but that of a boar, referring to the Varāha Avaṭāra of Viṣhṇu. The latter, with some other divine and human beings, is imagined as a spectator and witness of that important occurrence. The relief seems to belong to the first or second century B.c. and at any rate corroborates the hypothesis that the transition, in Indian art, from the symbolical representation of divine beings to their humanisation, probably did not take place before the Greeks had become the instructors in art of the Hindūs. Other instances of the said

<sup>1 164,</sup> Aldersgate Street, London, E. C.

symbolical representation are the wonderful capital of an Ashoka column at Sarnath near Benares, where the elephant, bull, horse, and lion stand no doubt for Indra, Shiva, Sūrya, and either Durgā or Pārvati; further the many coins with the humped bull of Shiva. It is also worth noticing that the Buddha figure appears in India "only where, and only when Greek influence makes itself perceptible." From a note we copy the interesting fact that some coins show the Mahomedan Credo in Samskṛt as follows: Avyaktameka Muhammada avaṭāra, i.e., "the Undefinable is One, Muhammad is (Its) incarnation". This shows that Allah had to the Indians a rather impersonal aspect (Jahwe would have been treated differently!) and that the idea of a 'prophet' (rasūl) was something foreign to the Indian mind.

"On the style of the Philosophical Portions of the Mahābhāraṭa" by Otto Strauss, is a paper of the Copenhagen Congress. In these portions, the author rightly says, the dialogue form is very often something secondary, the question being simply invented in order to introduce the story, which then goes on with little or no interruption. Clearness and order are conspicuous by their absence: the authors leap from one subject to the other, playing at dominoes, as it were, with their ideas, and they believe they know things, when they know how to name and count them. In the discussions there are mainly three standpoints: (1) the orthodox Vedic doctrine; (2) the more spiritual Upanishat standpoint; and (3) scepticism. Of these the former two have much difficulty in defending themselves against the attacks of the sceptics, who are superior to them in power of argumentation, and are therefore hardly ever really conquered but rather silenced.

Jarl Charpentier contributes an interesting study on the Hatthipālajāṭaka and kindred texts ("Studies on the Indian Narrative Literature"). The Buddhist text is compared with the corresponding Jain text (Uttarajjhayana XIV.) and finally with a piṭāpuṭra-samvāḍa of Mahābhāraṭa XII. The author then tries to reconstruct the original story. The comparison throws light on several passages of the Jain text which have been mistranslated in the Sacred Books of the East.

There is further a paper by Dr. Bloch, on "The Time of Kālidāsa," which must have been written at the same time as and without knowledge of Dr. Hoernle's paper on "Some Problems in Ancient Indian History" (Royal Asiatic Society Journal, January 1909; see preceding number of the Theosophist) and is, indeed, a most curious counterpart to it. Both scholars find that Raghu's 'conquest of the world' (digvijaya) exactly agrees with the dates of a contemporaneous inscription, butmirabile dictu—the inscription is not the same in both cases. with Hoernle the Mandasor inscription of Yashodharman, and with Bloch the Allahabad inscription of Samudragupta. The conclusions drawn are conformably different: whereas Hoernle sets down the time of Kālidāsa as about 490-550 A.D., Bloch states that Kālidāsa must have lived at the court of Candragupta II. whose inscriptions are dated from 401 to 412 A. D. And just as Hoernle identifies, through the mediation of Kalhana's Vikramāditya, Yashodharman with the famous Vikramaditya of popular tradition, so Bloch is very pleased to state that Candragupta II. has, on his coins, the title Vikramaditya, and that, according to Indian tradition, Kalidasa lived at the court of a king Vikramaditya. The starting-point, however, of Bloch's inquiry is

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Shloka IV., 20 of Raghuvamsha, which he declares to contain an unmistakable allusion to the Guptas and especially to Candragupta II. (ikshu—gopturgunodayam).

Other contents: "Ruyyaka's Alamkārasarvasva," translated by H. Jacobi (conclusion); "Concerning the Neo-Babylonian and Achamenidic Chronology," by F. H. Weissbach; "The Tomb of Abu'l Fidā's in Hamā", by Dr. E. Graf von Mülinen; "On 'Stammabstufung' in the Malay word-formation," by K. Wulff; "Biblical-Hebrew Metrics," by Professor Dr. P. Nivard Schlögl; "Concerning the Problem of the Minæan parasitic h, by Fr. Prætorius; "The Name of Sanherib" (appears to have been Sin-ahhē-rība, not Sin-ahē-erba), by A. Ungnad; "Ethiopian Etymologies" by Fr. Prætorius; "Concerning the Samaritan Josua," by Dr. A. S. Yahuda ("the problem..... is hardly of any interest to anybody except Dr. Gaster").

Mind, a Quarterly Review of Psychology and Philosophy, January, 1909.

"The Logical Foundations of Mathematics," by R. B. Haldane, is a reply to a criticism by Mr. Bertrand Russel, in the form of a discussion of the main thesis of the latter's 'Principles of Mathematics'. Haldane does not believe in the 'pure' mathematics of Russel (as opposed to applied or mixed mathematics), but holds that "pure mathematics, even in its most abstract phases, is not a mere process of deduction from general principles," but always based on experience. Kant and Hegel have been misinterpreted by Russel. Hegel has made the most effective and most complete attempt that exists to disclose the borderland between Logic on the one hand and Mathematics on the other.

"On our knowledge of Immediate Experience," by F. H. Bradley, is engaged with the problem how immediate experience itself can become an object without ceasing to be 'immediate'. The solution is found in the fact that, however much transcended, it both remains and is active in that it is "not a stage which shows itself at the beginning and then disappears," but on the contrary "remains at the bottom throughout as fundamental." There is a thoughtful digression on the problem of Attention, and another on Introspection, and in a note there are some interesting remarks on Mr. Myers' famous work. Mr. Myers' Subliminal Self, we are told, is but a new edition of Eduard von Hartmann's Unconscious. But Mr. Myers "could not see that the problem which most pressed on him was not as to the existence of my self after death, but as to the existence of my self at any time and at all."

In an inquiry into "Psychical Process" Mr. Harold H. Joachim, starting from the fact that in seeing, hearing, etc., we are never aware of the corresponding process of seeing, hearing, etc., asks whether there is something analogous in the psychical process, i.e., in the process of judging, inferring, willing, etc. The answer is that the 'mind' is not that in or of which processes are, but essentially itself a process, so that the distinction between 'psychical process of judging' and 'content judged' vanishes altogether, and instead of two sciences we have but one, viz., that of the 'content,' i. e., 'a more concrete science of Logic'.

There is, finally, an article full of interesting details on "A Modern Basis for Educational Theory". Mr. W. H. Winch, the author, strongly urges that we should draw our educational inferences directly from facts; that we should turn to a "quantitative experimental treatment" of

our problems; and, with this aim in view, he successively treats the following questions: quantitative research and school method; quantitative research and educational theories; how far can we teach at all?; are acquired powers inherited?; the secular continuity of knowledge; does the child produce in replica the evolution of the race?

Of the "Discussions," Mr. A. E. Taylor's Note on Plato's "Vision of the Ideas" may be mentioned here. Mr. Taylor altogether rejects Mr. Temple's theory (see *Theosophist* Vol. xxx, April, p. 113), mainly because, in his opinion, the theory of 'Ideas' (eidé) has not been started by Plato, but is pre-Platonic.

From the Reviews we learn inter alia that a second edition has appeared of Paul Barth's admirable book on the Stoa (Die Stoa, Stuttgart, 1908). It is to be hoped that an English translation will soon follow.

The Review of Philosophical Periodicals has also some interesting news, of which the following will be particularly suggestive to our readers. The Psychological Review, vol. xv., No. 3, has an article on "Group Self-Consciousness: a Stage in the Evolution of Mind" in which it is explained that between the objective consciousness of the animals and the individual self-consciousness of man stands, genetically, the group self-consciousness of the tribe or community. Bishop Le Roy's paper "Among the Primitive Africans" in Revuede Philosophie (Oct., 1908) is summarised thus: Evidence of missionaries to African belief that the soul survives death, but not for ever, unless it be the soul of a great man; that there are also other spirits, some tutelary, some evil or roguish, no chief evil spirit or Satan; that there is one Supreme God, bearing many names; this God is inaccessible to magic, nor is ever worshipped under the form of any image; He is neither adored nor blasphemed; observed instance of African horror of blasphemy.

F. O. Schräder, Ph. D.

# THEOSOPHICAL MAGAZINES.

#### ASIATIC.

Adyar Bulletin, Adyar, May, 1909. The 'Headquarters' Notes' open the number as usual in a breezy and optimistic way. They are followed by an article from the pen of Mr. Leadbeater entitled 'What is the Theosophical Society?' The writer gives us in very direct and lucid terms much information concerning the inner side of our theosophical movement. We may safely predict that this important contribution will go the round of our various magazines the world over. Dr. English continues his popular treatise on 'The Human Body,' written with great felicity of expression. It occurs to us that a reprint of this article (either in vernacular translation or in its original form) would make an exceedingly good pamphlet for broadcast distribution amongst the Indian population. Just the sort of work for the Sons of India, or some Order of Service to undertake. C. Nārāyanasāmi Aiyar gives interesting and useful short analytical tables of elements encountered in the search for liberation, under the title of 'Some Hints for the Realisation of Wisdom'. In their concise form these tables will be welcome, especially to Western readers. R. Jagannāthiah writes enthusiastically on The Great Teacher

H. P. B. as I saw Her.' The more of such personal recollections are put in print, the better. The number of eye-witnesses is already growing small. Nina de Gernet writes fascinatingly in the impressionist manner on 'Djinnistan,' the mountainous Caucasus. 'Theosophy the World Over' gives the usual summary of the world's theosophical news.

Theosophy in India, Benares, April, 1909. The greater part of the present number is printed in new, bold and very attractive type. For next month the whole magazine is promised in this much improved dress. 'The Monthly Message' is a contribution, unsigned, and so most likely by the new Editor. One sonorous phrase we quote: "Ye preachers and reformers of the West, who squander your millions in evangelising the so-called Pagans, unfurl the Banner of Love in your own native Ye are more wanted at home than abroad." Mrs. Besant conlands. tributes a note on the 'Work in the Panjab' and Mr. Leadbeater an article on 'One-pointedness,' from which we extract the following sentences: "We too must develop the critical faculty; but we should criticise ourselves, not others." "There are always two sides to every question; generally more than two." "We who are students of the higher life must rise above prejudice." M. J. gives as usual a thorough report of a lecture by Mrs. Besant, this time on 'The relation of judgment and intuition to devotion'. Herein we find the following statements. "Impulse arises from the kāmic nature, intuition is that which works through the buddhic body." "There is nothing that does more towards stopping growth and development than putting the whole of one's responsibility on to some one else." "I have found hero-worship very valuable to myself, and I believe it to be a condition of growth." "All near relation to the Master teaches you that you can never serve Him by blinding your intelligence or atrophying your conscience." I. J. S. appeals for help for and contributions to *Theosophy in India*. Seeker begins an article on 'The Yogi of Nazareth' in which he says: "Christianity with Jesus is a mere creed, slippery and helpless; but Christianity with Christ, its source and root, is a spiritual pearl of great price to the world and its teeming millions." The article is one of exuberant eloquence, very lyrical indeed. Notices, news and other usual departments, together with some official correspondence, complete the number.

Central Hindū College Magazine, Benares, May 1909. 'The Crow's Nest' signals the news of the month—in the first place Dr. Arthur Richardson's resignation as Principal, everywhere deplored and regretted but unavoidably necessitated by grave ill-health. Mr. George S. Arundale has taken his place. Mrs. Besant's visit too is specially noted. Ananda K. Coomarasvamy, D. Sc., writes on 'Art and Svadeshi'. He says "The loss of beauty in our lives is a proof that we do not love India; for India, above all nations, was beautiful not long ago. We do not love India; we love suburban England, we love the comfortable bourgeois prosperity." This article contains some very interesting matter and pertinent remarks. Mrs. Besant writes very urgently-and in her quality as P. T. S.—on behalf of the College, appealing for financial aid. A competition is started asking for the best definition of the word "nation" not exceeding thirty words. Many of our own readers will find the task quite a difficult matter should they try it. The Historical Sense of Hinduism' is concluded, the last instalment being signed by Bhagavan Das. P. S. Sreekantan describes, under the general heading of 'Indians of To-day' the career and brilliant qualities of Mr. Manchar

Lal, first incumbent of the Minto Chair of Economics in the Calcutta University. Miss A. J. Willson gives 'Science Jottings'. The curator of the Oriental Library at Mysore, Mr. A. Mahadeva Shastri, contributes a learned and exceedingly interesting note on Castes and on Mrs. Besant's position with regard to them (which he entirely endorses). Smaller matter and the usual departments complete the number.

Sons of India, Benares, April 1909. The number opens with notes and news for the month, amongst which the advisability of adopting a uniform for the Order is discussed. X. Y. Z. gives the fifth instalment of 'Hints for Young Sons of India'. It contains some very plain speaking and thoroughly valuable advice. 'The future of India rests upon character; an essential part of character is moral courage.' An appeal is made—and it deserves a general and liberal response—for funds for the support of a Free Institution for the Depressed Classes in Madras.

Cherāg, (Gujerāti), Bombay, May 1909. The general contents are as follows: 'Social and religious reforms among the Pārsīs' which points out the dangers of introducing an element of reform in religion without understanding its real meaning. Then comes 'A letter from the Pārsī Members of the Blavatsky Lodge T. S.' to Mr. C. W. Leadbeater, as an occultist and clairvoyant, to make investigations concerning their lost scriptures and give them some clue as to their whereabouts; this was in 1899. Mr. Leadbeater replied very courteously, but said that to tell them where to find manuscripts on this physical plane would be a breach of the rules against the showing of phenomena.

'Theosophy and the Zoroastrian religion' is written by a non-Theosophist, largely along theosophic lines, quoting passages from the Avesta about the Law of Karma and the State after Death. It is a sign of the growing interest in Theosophy among the Pārsīs. The writer concludes that to be a true Zoroastrian one has to become a true Theosophist. The comparison of the well-known Chinval bridge of the Avesta with the Antahkarana, with quotations from The Secret Doctrine, and the Zend Avesta is worth considering, and we hope to publish a translation of it in a future number.

As a supplement a review of "A Modern Priestess of Isis' by Wilhelmine J. Hunt is reprinted in answer to a Bombay Pārsī lawyer who recently attacked H. P. B. in the columns of *The Pārsī*.

Thoughts, Bombay, February 1909. This is a little four-page leaflet reprinting paragraphs from theosophical and other literature. It is distributed free and is a friendly little production. (Its title ought to drop the article.)

Theosofisch Maandblad voor Nederlandsch-Indië (Dutch), Surabaya, March 1909. Mrs. Besant's Shri Rama is translated. W. G. L. concludes his essay on 'Something about a terrestrial movement round a third axis'. 'The King's Councillor' by Pelgrim is concluded. The denouement of the tale is as we expected. The King's Councillor, who is a trusted man, high in authority, holy of life, has a bad son. This son is a drunkard. Every device his father can invent to save him from this weakness fails. At last the aged Councillor makes one last attempt; speculating on the higher and inner emotions of his son, he makes him promise not to take any intoxicating drinks save those that he himself will give to him. The son obeys and the father tries to wean his son gradually from his baneful habit. But one day he is seen handing

the pernicious drink to his son. Intriguers carry the news to the King; the Councillor is suspected as a man of hidden vice, corrupting the young. There is great excitement and he is thrown into a dungeon. Of course all ends well. The real motive is discovered, the intriguers are shamed and the Councillor reinstated. There are many complications in this clever story, but the above is the main plot. The last sentence of the story consists of four words, referring to our allegorical Councillor. We will quote three of them and leave the fourth to be guessed by our readers. They are: "His name is . . . . "

Two short translations and some minor matter in the usual depart-

ments complete the number.

Pewarta Théosophie (Javanese and Malay), Buitenzorg, April 1909. As the Malay portion of this number is very small we cannot do justice to the greater part of the contents. Tida mengerti, toewan Redakteur; soeka isi di bahasa Inglish!

#### EUROPEAN.

The Vāhan, London, April, 1909. The Vāhan is following more or less the example of its American sister, and prints now an amount of miscellaneous matter in short paragraphs and small articles. The number opens with 'News from Abroad'. Then a quotation from Mrs. Besant is given 'Concerning Independence in the Theosophical Society,' reprinted from our 'Watch-Tower'. 'The Purpose of a National Headquarters' is a subject once more ventilated by three correspondents. Diana Read writes (very briefly) on 'The Function of Art in the World and the Theosophical Society' and the Reverend S. Udny from Constantinople, a brother of well-known Baconian Mr. Udny, describes 'Christmas Eve in the Eastern Church, at least in the Greek Orthodox'. Notes on 'The Way of Religion' and 'The Way of Art' are given. A. H. Ward writes interestingly as usual on 'The Seven Rays of Development'. This time 'The path of devotion' is treated of. It is interesting to note this appreciation: "About the best example of the working of the Ray of Devotion I can see in the world is the Society of Jesus, with its wide culture combined with deep devotion: here is shown the action of the Ray extending from the higher astral ethers into the region of the lower mind, and stimulating its powers.' It is a curious coincidence that this month the Jesuits are much en évidence in our journals. Inthis same Vāhan we find on page 91: "We may learn a lesson from the 'Society of Jesus,' the instance being Retreats for Workers in the world. Mrs. Besant too has some interesting remarks on the Jesuits from quite another point of view in this month's Theosophy in India, saying amongst other things "As an example of want of intuition, take the typical Jesuit." (p. 97). A second quotation from Mr. Ward's paper is "The virtues of the Ray I believe to be devotion within and mercy without, the vices, intolerance and malice." William G. Fay contributes a little allegory on the same theme, though on other lines, as the story quoted above from our Javanese contemporary. Some extracts on life and death, book-notices, and news complete a number which contains a few more pages than usual.

The Lotus Journal, London, April, 1909. News and Notes come first, recording with satisfaction the first time that the receipts of the year have exceeded the expenditure. Unhappily the actual amount is only 7d. But then seven is the perfect number and D stands for five hundred.

So mystically and symbolically the sum is all right, and may be meant to prophecy untold wealth to come! Chitra continues her 'Trip to Rotorua.' Would we had been with her on the voyage! Nellie Verdonck contributes a note about the Dutch Children's Federation (non-theosophical) existing in twenty towns in Holland. From Mrs. Besant a Brighton lecture is reprinted (and concluded), the title being "Can a Man of the world lead a spiritual Life?' 'Dorothy's Party' is a nice little story by M. Tudor Pole. E. M. Mallet gives some notes on William Wordsworth as a first article under the general heading of 'Some Great Poets'. 'The Round Table' notes for the month are given, chronicling the formation of a second Round Table in Manchester. A little animal-story and 'Golden Chain Pages' for the very young ones complete the number.

Revue Théosophique Française, (French), Paris, March, 1909. The number opens with a translation of Mrs. Besaut's 'Theosophy and the Theosophical Society,' followed by a translation of Mr. Leadbeater's 'Nature Spirits'. The 'genealogical tree', as the editor calls it, is added to the translation, and as it was not given with the original article it will prove very valuable to the readers. The editor adds a little introductory note in which he proposes to call these 'Nature Spirits' 'Elémentins' in French. The notes and news Section fills the remainder of the number, France of course being treated in detail. The monthly supplement gives the first instalment of a French translation of the Bhagavad-gita based on the well-known rendering by Mrs. Besant and Bhagavan Das. The Samskrt part of this work is however omitted. The usual supplement is the translation of The Secret Doctrine, of which the sixth and last volume (being the second half of the third volume of the English edition) was to have been begun. An unavoidable delay has necessitated the temporary change.

Bulletin Théosophique, (French), Paris, April 1909. The entire number is filled with official matter, save a small paragraph on 'Tolerance' in which we find many sound maxims, for example: "Tolerance must be true, wide, intelligent, sympathetic;" "Tolerance is not a haughty condescension nor an indulgent condescension." Amongst the official matter a report of the Convention of the Society in France, and extracts of the General Convention report of the Society at Adyar are the most important.

Annales Théosophiques (French), Paris, Vol. II., No 1. This excellent quarterly has a place all by itself in our theosophical periodical literature. It is the only magazine that prints exclusively original essays and lectures by (French) members. The 'essay' is almost completely absent in the polyglot literature of our movement. In former years, early in the history of our Society, the 'siftings' were something of the kind. And again the French 'conférence' is not precisely the English 'lecture,' at least not in actual practice. 'L'art du conférencier' is still cultivated amongst our French brethren. As a result these interesting annals make very attractive reading. The present number contains two essays. The first is 'Hindū philosophy, report of a mission confided to the author by the French Minister of Public Instruction,' the author being Mademoiselle la Doctoresse M. Schultz, quarantine and sanitary doctor at Port Said. This report is extraordinarily interesting and sympathetic, and for us, Theosophists, the most important point in it is certainly its ninth

chapter, devoted entirely to the Theosophical Society. The second and concluding paper is by M. L. Revel, whose fertile pen has already contributed numerous writings to French theosophical literature. It is readable, clear and original, as we should expect. We should like to see this or some other of Mr. Revel's publications appear in English dress for the benefit of English monoglots. The title is 'The Essential Characteristics of Theosophy'.

La Revue Théosophique Belge (French), Brussels, April, 1909. We most heartily welcome this new Journal, the second Belgian magazine serving theosophical thought. It is well printed and, though of modest dimensions, of sufficient size (24 pages) to serve its purpose with utility. This first number contains an introductory word from the Editors appealing for help and support and outlining the Editors' intentions. The next contribution is translated from Mrs. Besant, the title being 'What is the Theosophical Society?' Then comes the translation of some letters from the Adept whose 'name' was often given in full in earlier days of our Society, but whom in later days it was preferred to indicate only by the initials K. H. We might be excused for giving the friendly advice to do the same in these translations, of which more are to follow. It is a matter of experience that no good purpose is served in spreading broadcast names that are revered and held sacred by many. The letters are to be taken from 'The Occult World' and similar early works. Jean Delville writes 'Why cataclysms?' evidently in connexion with the Calabrian and Sicilian catastrophe. The Italian Bollettino treated the same problem last month.

The last article is a reprint, and is entitled 'Occultism and Capital Punishment'. It contains sensible considerations, and is opposed to such punishment. Its last sentence runs: Cubam astu suravatagam: Que tous les êtres soient heureux! What do our pandits think of that? Notes and news, book reviews, etc., complete a good number. We wish our young sister prosperity, a long life and the acquiring of much 'merit'. To an impersonal 'Review' such a 'selfishly spiritual' wish may be extended.

Théosophie (French), Antwerp, April 1909. 'Dhāranā' is a pleasant little meditation by W. H. M. Kohlen. F. J. van Halle continues his 'Will and its Development'. The 'choice extract' that serves as a fill-up on the last page is not very choice.

Theosophia (Dutch), Amsterdam, April, 1909. Translations we find as follows in the present number. Colonel Olcott's Old Diary Leaves; Mrs. Besant and Mr. Leadbeater's Occult Chemistry; Narayana's Hitopadesha. A word of appreciation is due at the termination of the translation of the chemistry articles. The plates must have caused a great sacrifice to the publishers and the specific work of translation must have been very hard. Miss M. C. Denier van der Gon concludes her article on 'Babism and Behaism'. 'Concerning Atlantis and Crete' is translated from the 'Times Weekly Edition' and furnishes interesting reading, though its conclusions clash with those of our 'seers'. P. Siesling writes briefly on 'Easter'. J. C. H. is the author of a fragment called 'In Memoriam'. E. M. Juyn contributes a paragraph about a former article on 'Theosophy and Christianity'. Mr. A. É. Thierens summarises Professor Reynolds' booklet 'On an inversion of ideas as to the structure of the universe,' brought to note in Theosophical circles by the recent Koilon article. It is a pity that Theosophia has not yet published the Koilon article, as it is an important 'document' of lasting value in the history of theosophical research along this line. It would be useful to have it on file, especially in connexion with the article on 'Revelations' in the present number of our own Magazine. Book reviews complete the number.

De Theosofische Beweging (Dutch), Amsterdam, April, 1909. The

number is exclusively filled with official matter and news.

Sophia (Spanish), Madrid, March, 1909. Rafael Urbano is always interesting, as he proves again in his article on the Book of S. Ciprian, which he calls 'A magical apocrypha'. From the gifted author of The great Initiates, Edouard Schuré, a passage is given in translation concerning 'The temple of Jupiter'. J. Rogido Moreira writes about 'Our Father' (Who is in heaven and Who yet lives in us). M. Roso de Luna, whose literary activity equals his zeal and learning, records an interesting folktale called 'Juanillo el Oso' (Little Johnny the Bear) as the first of a series of Spanish folktales. Bulwer Lytton's The House and the Brain is concluded: a fine piece of literary horror! News and book reviews follow. In the latter we notice that Réné André's Historia del alma has appeared in Spanish dress. We are glad to see that.

Teosofisk Tidskrijt (Swedish and Danish), Stockholm, March, 1909. The number is nearly entirely one of translations: first 'My Creed' (Elisabeth Severs), then 'Theosophy and Art' (Clifford Bax), lastly 'The value of the feeling of happiness' (Annie Besant). One original contribution is given. It is quite an interesting little note by Betty Westerlund. It deals with Mr. Schuré's biography of Dr. Steiner, (well-known to English-reading Theosophists by Mr. Gysi's translation of the Doctor's work), and discusses Mr. Schuré's assertion that there exist two different schools of Occultism, the Eastern and the Western, as well as some other statements by that author.

In the news department we see that in Bergen in Norway a new

Lodge has been formed.

Ultra (Italian), Rome, April 1909. This excellent bi-monthly review contains the usual variety of matter. Prof. Giulio Buonamici opens the number with an article on 'Theosophy and Scholasticism,' to be concluded in the next number.

We believe that the learned writer characterises Theosophy very justly when he says: "The theosophical doctrines and, in general, oriental philosophical systems, interpreted and completed by the moderns, offer an admirable complex of such profound, daring and lofty (profonde e geniali) views that it will be far easier to the sceptic, the materialist, and the official philosopher to ridicule them, than to combat them with full knowledge and with profit." Giuseppe Piomelli writes about 'Two cases of mediumship' and describes in his first instalment their genesis and development. Lucy C. Bartlett's article on 'Occultism' is translated. Augusto Agabiti contributes an interesting paper on the symbolism of the lotus flower in connexion with 'The Theosophical White Lotus Day'. This is an article we should like to meet in English dress also. Edmondo M. Dodsworth's article on 'Haunted houses' is continued. Rina Ballatore begins an article on the 'Life and psychic powers of Anna Kingsford,' and Mr. Mead's 'Some questions about Theosophy' are continued (in translation). 'Spiritualism and Science' by G. P. Stauroforo is the next article and C A. Vecchi's 'A remarkable 'subject' and a prophecy' conclude the series of papers. An exhaustive 'Review of things spiritual,' notes on the Theo-

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sophical Movement, a full review of the Magazines and book reviews

complete a number of excellent quality.

Bollettino della Sezione Italiana (Italian), Genoa, March 1909. Italy ranks about highest in proportion to its entire population as well as to the number of its members of the Theosophical Society with regard to its theosophical periodicals. The two magazines complement each other, and both are in their own line of a high quality. Both also contain more original productions than we are wont to meet in the non-English theosophical periodicals. The present number of the Bollettino opens with an article by J. C. Reghini on 'The relation between the heretics, the secret societies and the cultural societies of humanism.' Jebus Prasio writes on the 'Dweller on the threshold,' an interesting mythological study. The author's thesis is that this 'dweller' (guardiano) is universal, both in symbolism and in reality. "Every threshold has its guardian; every step forward encounters its obstacles, proportionate to the energy spent and the weaknesses that have been overcome." Teresa Ferraris writes about 'The Order of Service' in the Theosophical Society. She summarises various activities the world over which have been started under this name. The same writer, contributes a short article on 'The Probation System' (in dealing with criminals, juvenile and first offenders). Mrs. Besant's Adyar Bulletin answer about the killing of obnoxious creatures is translated, as well as Miss Bartlett's report about the first moral education congress (from the Theosophist). 'Signs of the Times' is a new department of the nature of our 'Watch-tower'. H. P. B.'s famous letter to General Lippit, translated under the title 'Was H. P. B. a medium?' concludes a good number.

Mitteilungen (German), Cologne, March, 1909. This number is completely taken up with official matter and news. Amongst these we find the most detailed programme of the Budapest Congress that we have found as yet in any Magazine. The various Lodge reports show much activity and a general state of spiritual prosperity.

Tietäjä (Finnish), Helsingfors, April, 1909. The contents of the number are as follows: 'From the Editor'; 'The Peace of the Nations' (C. W. Leadbeater); 'H. P. B. and the Masters of the Wisdom' (Annie Besant); 'The Astral Awakening' (V. H. V.); 'What Theosophy Teaches', IV (Aate); 'In the Search of Health', II (Uraniel). Reviews,

notices, a children's department, etc., complete the number.

Westnik Teosofii (Russian), S. Petersburg, March, 1909. The contents are as follows: 'Invisible Worlds (trs. from C. W. Leadbeater); The Ancient Wisdom (trs. from Annie Besant); The Superphysical World and its Gnosis (trs. from Dr. R. Steiner); Laws of the Higher Life (trs. from Annie Besant); 'From the Sacred Books of the East'; 'The Octave of St. Theresa (E. Li); a Poem by M. Stanioukowitsch; 'Theosophy in Norway' (Alba—the Editor); 'Review of Theosophical Literature' (Alba); 'The Æther of Space' (trs. from Annie Besant and C. W. Leadbeater); 'The May Union' (Alba); 'Letter to the Publisher' (N. G.); Book review' (K. Kudraftzeff). The supplement gives an instalment of The Great Initiates translated from E. Schuré.

#### AMERICAN.

The Theosophic Messenger, Chicago, March, 1909. The usual variegated collection of small articles fills the number. Over the signature of W. V.-H. we find two articles: 'The Aum' (I) and 'Karmic

attachments and their uses'. From Mr. Leadbeater we have three contributions: 'The Peace of the Nations'; 'Questions answered' and 'A Course of Study in Theosophy'. Mr. C. Jinarajadasa writes on 'International Arbitration'. A short and interesting old poem (1875) from Annie Besant, entitled 'Prayer,' is reprinted. Mr. Warrington explains 'Esperanto as a peace movement'. An interesting little Chinese legend is given, as also Mademoiselle Kamensky's sketch of the development of 'Theosophy in Russia' already known to our readers from our own pages. Various small reprints, amongst which is one from Mrs. Besant (The Future), are found spread over the various pages of the number, also London and Adyar (W. A. E.) letters. 'Life in India ' by S. E. Palmer must be very interesting to those unacquainted with oriental life. Mr. Warrington writes again on 'The Soul's Growth.' 'Words of Peace' is an unsigned contribution. Mr. Henry Hotchner makes some sensible remarks in 'The Experiences of a field-worker.' Brightly written news, plans, programmes, records, reports, etc., fill no small space. From a report of 'A Trip to Leavensworth prison' we quote a phrase in which influences from the hoary Orient and the youngest Occident are welded together in quaint and startling fashion. The writer describes in the following words how he rode on an old rambling tramcar: "The car verily was an incarnation of a prairie schooner. We gripped the seats and scanned the horizon anxiously for bad karma, as the old antique scudded and bounded along over the rolling vales of Kansas." Current literature brings a great variety of instructive 'clippings'. Book reviews complete the number. In the latter we agree entirely with C. J., who says: "Two books will in future be regarded as epoch-making in the annals of Occultism—this on Occult Chemistry and the little manual The Astral Plane." A reviewer in last month's Bollettino remarked the same, and we think indeed that the The Astral Plane has a place all by itself in modern theosophical as well as in general occult literature throughout the ages. We have some reason to believe that a high authority once thought as much, but that is another story.

The American Theosophist, Albany, N. Y., March, 1909. Klif Wild writes about 'Capital Punishment' and in fact very strongly against it. His conclusion is "Every theosophist should make capital punishment an issue; not from emotional reasons but from the standpoint of knowledge and love." Irving S. Cooper has a contribution on The justice of reincarnation'. From Mrs. Besant-who incarnates every month in many forms all over the literary world of Theosophy, keeping up many māyāvi-rūpas at a time—the speech is quoted with which she unveiled the statue of Colonel Olcott at Adyar. 'Psychic manifestations in daily affairs' is continued and gives again a number of interesting cases. Of 'Hints to young students of Occultism' No. XII. appears, dealing with the desirability of working first for spirituality and not for 'powers'. The editorial notes are interesting and we see from them that another 150 subscribers would make the journal pay its way. A ticklish question is "Was the instruction of Jesus to his disciples about going forth without purse or scrip a condemnation of the use of money, and is it practicable for Theosophists to try to approach that attitude towards money?" The question is only answered from the 'common-sense' point of view, as is proper taking into account the limited space available. Still we should like to see this problem treated some day in a deeper way, comparing for instance the Buddhist regulations for the Saugha on

this point: 'From the field' we learn that 'New York is blase, Boston sedate and Chicago voluble.' And further that with respect to Theosophy in Kansas City "there is a counter attraction in town in the person of the Rev. 'Gypsie' Smith, who has the reputation of being able to 'convert' a larger number of sinners in a smaller number of minutes than any other evangelist now in the business."

Revista Teosófica (Spanish), Havana, February, 1909. Phayra writes a word of exhortation to 'Christian Theosophists' after which an article by Commandant D. A. Courmes on 'Cremation' is translated. This is followed by a translation from Dr. Th. Pascal about 'How to discover apparent death.' An article dealing with the question as 'How to define

the word Theosophy ' is begun, concluding the number.

La Verdad, (Spanish), Buenos Aires, December 1908—February 1909. We have received three numbers of this interesting magazine. It seems that instead of in Buenos Aires, as heretofore, the magazine is now printed in Spain, which explains the delay. We have no space to detail the contents of all these three numbers, but generally speaking we may say they are excellent. The December number contains the life sketch of that Spanish pioneer in our movement, Francisco de Montoliu y de Togores. In the January number we find a biography of our old friend D. A. Courmes whose various writings have nearly all found their way in the Spanish Magazines, in Verdad amongst others. We find many translations from Mrs. Besant and others as well as some good original matter by various authors. The magazine has interesting departments for notes, book-reviews and kindred subjects and is altogether a very creditable production.

Luz Astral (Spanish), Casablanca, Chili, numbers for February. These numbers bring as usual a great number of theosophical articles, mostly translated, from Annie Besant, from H. S. Olcott and others.

This little 'gazetteer' does eminently useful work.

Alma (Portuguese), Porto Alegre, February, 1909. Vivalbo Coaracy continues his 'Secret Doctrine'. Dr. Th. Pascal's 'Relation between Theosophy and Science' is translated. 'Life' is a fragment taken from H.P.B. 'Oriental Philosophy' is translated from E. Izard. Dr. L.S. Fugairon contributes a page on 'Spirit and Matter'. Reviews of reviews and books, and notes complete the number.

#### AUSTRALIAN.

Theosophy in Australasia, Sydney, March 1909. General contents are 'The Outlook,' 'Questions and Answers'; 'What our Branches are doing,' 'The Magazines' and 'At home and abroad.' Small articles are entitled 'The persistence of religion,' 'Pain,' and 'Thoughts about Easter.' At somewhat greater length the following subjects are treated: 'National Politics' (II), quaintly signed 'Shūdra' and 'The Forgiveness of Sin' (Ernest Hawthorne). One of Mr. Ward's articles from the Vāhan is reprinted, as also paragraphs from the Adyar Convention report. From one of the branch reports we extract a brave little note.

"When anything unusual occurs in our Branch we look at each other with a smile and say: 'Oh! We'll have something to report this month!' This anusual thing very rarely happens with us, but it has this month—we have received an application for membership. This is so rare for us that we thought it worth chronicling."

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How few there are in the Theosophical Society who have been long enough in it, and have taken an active enough part in the organisation of a new Branch, to remember the same experience

and the same feelings on account of it.

Theosophy in New Zealand, Auckland, March 1909. The number opens with news 'From far and near'. Gamma then continues her 'Studies in Astrology'. 'The Usefulness of the Unreal,' by N.W.J. Haydon is begun and is to be continued. The title reminds us of Chapter XI. of the Tao Te King. Extracts from the Adyar Bulletin tell all about the Adyar Convention. A pretty tiny fairy tale is 'Little Gray Cloud' by Kaoru. Chitra writes her usual bright letters to her 'loving lotus buds'. Reports of activities complete the number.

#### AFRICAN.

The South African Bulletin, Pretoria, March 1909. The number opens with an editorial note 'retrospecting' the existence of the journal which completes its first year. 'Beginning' by W. E. M. is continued. Inner devolopment is that which should be 'begun'; its how being here outlined. 'The Call for Brotherhood' (by Arthur Cook) is also continued. 'Union' is the last of the three short articles and deals with the union of the several States of South Africa from 'the theosophical stand-point,' thus skirting politics, dangerous politics. News, branch reports and similar matter complete the number.

#### OUR EXCHANGES.

We also acknowledge the receipt of the following Journals:

ASIATIC. The Brahmavādin, March; The Siddhanta Deepika, February and March; The Mysore and South Indian Review, March; Prabuddha Bharata, March; The Madras Christian College Magazine, April; The Maha-Bodhi, March; The Dawn, April; Sri Vani Vilasini (Tamil) Chentamil (Tamil); Sudarshana.

European. Journal du Magnétisme, Paris, March; The Light of Reason, Ilfracombe, April; Modern Medicine, London, April; Light, London, April numbers; Richmond Hill Church Magazine, April; The Animals Friend, London, April; The Health Record, London, March;

The Herald of the Cross, London, April.

AMERICAN. O Pensamento, S. Paulo, March and April; The Truth Sceker, New York, numbers for March; The Phrenological Journal, New York, April; Bulletin of the New York Public Library, New York, March.

Australian. Progressive Thought, Sydney, April; The Harbinger of Light, Melbourne, April.

J. v. M.

#### THEOSOPHY IN MANY LANDS.

NEW ZEALAND.

The work of the New Zealand Section goes on steadily. Mr. J. Thomson, who for some years has filled the post of Assistant General Secretary and Editor of the Section's Magazine, and who was appointed Organiser and Travelling Lecturer at the last conventionhas got fairly to work; Miss Ida Burton is acting as sub-Editor to the magazine during his absence.

The organiser is working among the small outlying districts in the North Island; intending later to visit the larger centres, working his way gradually southward; finishing his year's work in Dunedin and Invercargill in December; remaining in Dunedin long enough to attend

the convention which is to be held in that centre, this year.

The Section's Organ Theosophy in New Zealand is now on a sound financial footing, thanks to the indefatigable efforts of the Section's officers and many of the members; and with the new volume, commencing in April 1909, the Magazine is to be enlarged by eight pages. As the Magazine is now practically self-supporting, more of the "penny-aday fund "will be released for other purposes.

Lotus work is very much alive in New Zealand. This is owing chiefly to the great enthusiasm of the leaders in this branch of the work; but there is no doubt that the flame of enthusiasm among the children themselves has been kindled and fanned to a great extent by the "Chitra" pages in the magazine, so ably edited by Miss Christie, who is now in India for a period of study preparatory to further work

for the cause of Theosophy later on.

Class work is a great feature in the work of most of the branches of the Section; and in the various classes there is a spirit of strong steady work and real hard study. Dunedin is specially strong in this branch of the work. There is an Enquirer's Class conducted by Miss Billing, and a Secret Doctrine and a Bible Class under the leadership of Mr. Burn. At all these classes good work is done, and some hard thinking, that should assist the growth of the mental bodies of the various students.

In addition to the regular classes, various groups are forming for special lines of study; among these there are a "Golden Circle"—a group of six students who meet once a month to discuss knotty points, and solve difficulties; and a group for meditation—the culture of the spirit of devotion, and the helping of the work by the power of

thought, and love. Other groups are in process of formation.

The work is very quiet; there is but little stir on the surface. There have been quite a number of travelling teachers of allied philosophies passing through the Dominion. We have had a teacher of "mental science" so called, a Vedantin sister and more than one inspirational speaker for spiritualism, each teaching his own particular cult for all it is worth, and each claiming for it that it is greater than all the others put together; while yet another teacher proposes in his advertisement to expose the fallacies of Theosophy, Vedantism and all the other isms but his own. There is little doubt that all are doing good work in their own way, breaking fresh ground, and preparing it for a rich harvest later on,

Н. Н.

#### CEYLON.

We have had a very pleasant little visit from Mr. A. Schwarz on his way to Europe. He spent a week with us, and his friends were glad to see him.

Jaffna, the home of the Tamils (who are Hindus) has had a visit from Mr. Brooks. He spent a few days there and addressed audiences on Theosophy. The ground was thus prepared, and we hope Theosophy will take root in the north of Ceylon. Mr. Brooks had just time enough to look up a few friends at Colombo, and he returned to Tuticorin after

a few hours' stay.

Owing to the Easter holidays, the public meetings of the Hope Lodge were suspended. They will be resumed in June, when the hot-weather visitors will return from the hills to take part in the meetings. The weekly meetings and the Enquirers' Class are being regularly held and our Secretary Mr. Hill finds his hands quite full with them. The Agri-Horticultural Show and Fancy Fair in aid of the funds of the Buddhist Educational Movement came off at the latter end of last month, on the Ānanda College grounds. It was decidely a success, thanks to the efforts of Mr. R. A. Mirando, President of the Buddhist Theosophical Society, its Secretary Mr. R. G. de Zoysa and Mr. L. S. Guneratne, who were chiefly responsible for the excellent display made and the business-like method in which the Show was conducted. It was opened by Mr. Donald Obeyesekera in a neat little speech, which was followed by one from Dr. Ananda Coomaraswāmy, who is at present visiting Ceylon.

The results of the last year's Cambridge Local Examination have reached Ceylon; and the candidates sent in from Ananda College, Mahinda College, Dharmaraja College and the Musæus Girls' School have done exceedingly well. Some of them come off with flying colors, gaining honors and distinctions. Our Educational Institutions were closed at the beginning of last month for the usual six weeks' holiday.

H.

#### ITALY.

The Eighth Annual Convention of the Italian Theosophical Society took place this year on the 9th and 10th of April at Turin, and was marked in every way by cordiality and harmonious sentiments on all sides. All agreed that there was the feel once more of united effort and good promise of useful development in the near future. The first day was taken up to a great extent with the inevitable business, reports and financial statements, after which Dr. J. R. Spensley addressed the meeting on "Charybdis according to Greek and Roman authors".

On the following day the Executive Committee were elected as follows: Professor O. Penzig, General Secretary (Genoa), Pietro Bocca, Treasurer (Genoa), William H. Kirby (Genoa), Madame Teresa Ferraris (Genoa), Contessa Ida Reghini (Genoa), Major O. Boggiani (Stresa), Carlo Pilla (Bologna), Reginald Macbean (Palermo), Aldo de Magny (Turin). After which an interesting paper on "Dreams and Cures among Ancient Peoples" was read by Mr. Gian Giacomo Porro. In the afternoon of the same day a further paper on "Propaganda, its Methods and Value" by William H. Kirby was read; and with this the convention, which had been rendered most pleasant throughout by the cordiality and hospitality of Turin members, came to a close.

The Rome Lodge, taking advantage of the New Rule 31 of the Theosophical Society Statutes, has decided to detach itself from its colleagues and from the Italian National Section of the Theosophical Society in order eventually to form part of the International indepen-

dent' Section, if ever this comes into being.

This withdrawal of the oldest lodge, consisting of some eighty members, from a total of something under three hundred members in the whole Italian Section is a serious loss from the merely numerical point of view, and shows clearly once more the disadvantage of large lodges where a few people usually control the issues, and the greater part are apathetic or indifferent or partially informed. But numbers have never counted much in the life of the Theosophical Society, and while we wish our friends all success along their own lines of thought and work, we feel confident that in a very short time our renewed efforts and harmonious endeavor will consolidate and develop the Italian Theosophical Society into a stronger branch of the parent tree than heretofore.

This separation however should by no means prevent each from spreading theosophical ideas in its several spheres of influence. The *Bollettino* of the Italian Theosophical Society, the official monthly periodical, is growing in circulation and value. It is now a full-fledged magagine. On the other hand the *Ultra* of the Rome Lodge, which is issued every two months, is also extremely useful and reaches an even

wider circle of readers.

Some of our theosophical friends may be glad to hear that Mr. R. G. Macbean, who for many years has been Treasurer of the Italian Section and a valued member of the "Giordano Bruno" Lodge of Genoa, has recently been named British Consul at Palermo. He will doubtless do good work in that city in connexion with Lieutenant Borgi, President of Palermo Group, who, alone out of all with him in the barracks at Messina on the night of the earthquake, awoke to find himself intact and his room upstanding amidst surrounding ruins.

In this connexion it may be mentioned that the response to a fund opened by the *Bollettino* on behalf of sufferers from the earthquake

was very gratifying and produced more than £ 60.

Dr. Steiner's teachings and writings are making steady headway also in Italy. Not only do many lodges possess or circulate translations of his prolific utterances, comparing the teachings with those found in our other theosophical literature, but certain of his books have been translated into Italian; and Dr. Steiner himself was recently invited to lecture at the Princess d'Antuni's in Rome, and he also took occasion to do so at the Rome Lodge. In Palermo a group of persons study his Esoteric or Rosicrucian disciplines, and we understand another group in Milan is also being formed for the same purpose.

A good contingent of members from Italy are going to the Budapest International Congress, and this may partly be due to the fact that there is some talk of the next Federated Congress meeting in Italy. Rome had been thought of as a likely place for the Congress of 1911. But since the secession of the Romans, it is generally thought that Turin, the old capital of the north, would be the most suitable city for

the Congress. This however will be decided at Budapest.

W.



# SUPPLEMENT TO THE THEOSOPHIST.

#### TELEGRAPH CODE.

The Century Telegraph Code has been adopted for telegraphic communications between the President and any who choose to get it. Dr. van Hook has notified the President that he is prepared to receive and send messages by it. A copy is kept at the Headquarters, Adyar, and the President has ordered one, which she will keep with her, to be sent to her in England, where it should reach her in the middle of May. A. B.

# BLAVATSKY GARDENS.

I have received the following	g with thanks:	Rs.	Α.	P.
M. D. 11014		100 150	0	0
	Already acknowledged	$250 \\ 36,475$	0 6	0 7
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	Annie	BESANT	•	

# T. S. ORDER OF SERVICE.

Three more Leagues have been formed. The one is the Brotherhood of Healers formed in Leyden (Holland) which aims at alleviating and, if possible curing, disease by psychic means. The second League has been started in Perth, West Australia, the Women's Service Guild, and proposes to educate women in social and economic questions. The third, which groups itself round Mr. A. Chevalier in Toulon (France), is the "League for the spreading of Theosophy by means of books to be presented in large numbers to free libraries, etc.

HELEN LUBKE.

Date of

Hony. Secretary, Central Council.

## NEW LODGES.

Location.	Lodge Name.	issue of the Charter.
Haridwara Mangalam, Tan-	T. S. IN INDIA. Sri Gopala Brahma-Vidya Lodge	. 20-4-'09
jore District.	Sri Raja Gopala Lodge 💮	20-4-`09
		. 17-4-'09

#### LODGES DISSOLVED.

The following Lodges of the British Section have returned their Charters: London, Middlesbrough, Hull, Dublin, Bristol, Exeter and Adelphi.

J. R. Aria, Recording Secretary.

#### FINANCIAL STATEMENT.

#### THEOSOPHICAL SOCIETY.

The following receipts from 16th April to 15th May 1909, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES.

		Rs	. A.	P.
Mr. Chillingham Denue, Japan		. 14	15	0
Mr. R. Dittman, Singapore (£ 1.)		. 14.	15	6
OLCOTT STATUE FUND.				
Secretary, Theosophical Society, Karachi		. 14	4	0
WHITE LOTUS DAY FUND.				
A Mahratha, Bombay		. 5	0	0
Donations.				
Mr. H. N. Gotla, Bombay		. 11	0	0
A Friend from Adyar	.,	. 1	0	0
Tota	ıl	. 61	2	6
TD	Α,	27.4		

J. R. ARIA,

15th May, 1909. Acting Treasurer, Theosophical Society, Adyar.

#### OLCOTT PAÑCHAMA FREE SCHOOLS.

The following receipts from 16th April to 15th May 1909, are acknowledged with thanks:

#### DONATIONS.

	Rs.	Α.	P.
Mr. J. P. Patel, Bombay	10	0	0
Dharmalaya Lodge Bombay (collected on White	50	0	0
Patharé Prabhu, Knowledge Improving Society,			
Service Circle, Bombay (collected on White Lotus }	45	0	0
Day).			
Mr. J. S. Lovejoy, Lucknow	3	6	0
Total	108	6	0

J. R. ARIA,

15th May, 1909. Hon. Secretary and Treasurer, O. P. F. S., Adyar.

Printed by Annie Besant, in the Vasanta Press, Adyar, Madras, and published for the Editor by the Business Manager at Adyar, Madras, S. India.

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Vol. XXX.

No. 8.

# THE THEOSOPHIST.

#### ON THE WATCH-TOWER.

HERE is an interesting feature in the present number of the Magazine: that the first two articles in Part I controvert two articles that have previously appeared. It is not often that readers will take the trouble to controvert views with which they disagree, and thus give to the public the immense advantage of having both sides of the question placed before them. In the Theosophical Society we have people of all shades of thought, and a theosophical magazine should ever be ready to print the views of opposing sides, where the views are ably and courteously expressed. Mrs. Charles' article raises a very important question of principle, apart from all details. I cordially agree that the Occultist must lay down 'counsels of perfection,' and that the Statesman must deal with things as they are; but the Statesman who is also an Occultist-a rare but most desirable combination-will, in his necessary adaptations of principles to conditions, keep in mind the end aimed at by all his legislation-the raising of the nation gradually to a higher level. Hence, he will not favor legislation such as the C. D. A., which intensifies and perpetuates the very evils which sap the nation's vitality and morality-the two are closely intertwined. The Occultist who is also a Statesman will have varying ideals to appeal to varying types, and, in addition to the ideal of the highest, ever up-raised, he will have a graduated series of ideals suited in each case to the class to which he appeals. He will not ask the married man of to-day to carry out the highest ideal, but will merely urge on him some increased temperance within marriage, some self-imposed restriction on unbridled indulgence, and will thus induce him to tread a path that leads to the ideal, not away from it. The real distinction between the far-seeingthe occult -Statesman and the hand-to-mouth Statesman, is that

the legislation of the first is ever directed to the gradual bringing-about of a higher level of humanity, while the second makes laws that meet one evil but sow the seeds of a dozen others. The modern medicine-man is hard at work, with his serum-poisons, in lowering the physical vitality of the nation, and in animalising the human being, and his toxins and serums should be resisted for the sake of the future. The 'old-fashioned' doctor, who regarded himself as the enemy of disease, and sought to build up his patient's body by clean and sanitary means, was indeed the follower of the noble art of healing; but the 'modern' doctor, with his syringe and his filthy decoctions drawn from diseased animal bodies, and his unreliable deductions from the abnormal conditions of tortured animals—he brings disease, not health, in his wake.

The points raised by Miss Severs in her article are also of great importance, for the idea that we should run about forcing on people our own special nostrums, and insisting, even unto blows, that they should save their souls in the aggressor's way, has many adherents in the T. S. Moreover, now-a-days, a person not only claims the right to chastise his juniors and his equals, but also his elders and superiors—a quite modern development. The wiser among us show reverence to the souls of our juniors and equals in knowledge, being careful to remember that the Inner God is not to be roughly handled even by the most exalted; it is the prerogative of the less wise to dictate to and strike at their elders, and, with a curious and amusing arrogance, to assume the right of chastising them.

The Church of England appears to have vigorously taken up the question of healing diseases by religious means, and no less than three organisations exist for this purpose. The oldest of these is the Guild of Health, founded in 1904, with the following objects:

- 1. For the cultivation through spiritual means of both personal and corporate health.
- 2. For the restoration to the Church of the Scriptural practice of Divine healing.
- 3. For the study of the influence of spiritual upon physical well-

The Rev. B. S. Lombard is the leader of the movement, and his views have been put into print; the essence of them is:

The first cause of all sickness is the human sense of separateness from that Divine energy which we call God; our health is to live constantly turning to the very innermost deepest consciousness of our real selves or of God in us, for illumination from within, just as we turn to the sun for light, warmth and invigoration without.

I carnestly desire to emphasise in the strongest way possible that the spiritual healing practised by the Church can never be anything but sacramental. It is a literal appropriation of the promise made by our Lord to His Church before His ascension. "These signs shall follow them that believe...they shall lay hands on the sick and they shall recover." In simple faith of this promise I believe that it is God's will to use His servants as the channels of His strength.

In the first sentence a great truth is spoken; perfect bodily health is the manifestation of the divine life, radiating from within, when all the evils of the past have been exhausted. A Master is perfect in body as well as in soul, and no physical ill can touch him. Physical illness is, for the most part, the result of past transgressions, of evil thoughts, evil desires, and evil deeds, not yet wholly out-worn.

I have been asked whether members of the Theosophical Society can (1) join the Quest Society, or can (2) join the International Mystic T. S. without leaving the National Society-Section-to which they already belong. (1) Members can join the Quest Society-if it will admit them-as freely as they can join the Royal Asiatic Society, or any other body outside the T. S. (2) We have a certain number of people who belong to more than one territorial division, either because they live in more than one country, or have not wished to break old ties on moving to a new country. Their position is not quite regular, but the cases are so rare that no interference has been made. But the International Mystic T. S. is being formed by people who object to remaining in their own National Society, because they suppose that they will be taken as agreeing with the majority unless they come out from the local organisation, and mark themselves as separate from it. Under these circumstances it is obvious that it would be a very illogical proceeding to form another organisation because they cannot remain in the first, and yet remain in it. Such a proceeding moreover, would not only be inconsistent, but it would be unconstitutional, and therefore impracticable. The International Mystic T. S. is formed under Rule 31 of the T. S. Constitution. Rule 30, passed by the General Council in 1907, declares that: "Lodges and unattached Fellows residing within the territory of a National Society must belong to that National Society," and in 1908 the words were added "unless coming under Rule 31." Rule 31 gives permission to any Lodge or Fellow who "for any serious and weighty reason" is "desirous of leaving the National Society to which it, or he, belongs" to become attached to Adyar, "severing all connexion with the National Society," if the President, after consulting the General Secretary concerned, shall approve. It is clear, therefore, that a Fellow, or Lodge, must belong to the territorial organisation, unless he, or it, is allowed to leave it for cause shown, and in that case he, or it, must sever all connexion with it. No one comes under Rule 31 unless he desires to leave the National Society in the territory of which he resides, and the International Mystic T. S. is being formed under Rule 31, by virtue of which alone it can come into existence. A person, therefore, cannot join the International without leaving the National Society to which he has hitherto belonged, and his resignation must be certified to the Recording Secretary by his late General Secretary, before he can become a founding member of a Lodge in the I. M. T. S., to which a charter can be issued.



Many of our readers will have heard of Dr. Coomārasvāmi, who is now working in India and Ceylon in the interest of Indian Art. He has written a valuable book thereon, which he has produced at the Kelmscott Press, set up by the late William Morris, and he is working here hand-in-hand with the Calcutta School of Artists, to which reference was lately made in our columns. Arrangements have been made with him to supply the *Theosophist* with a series of twelve reproductions of noble specimens of Indian Art, and these will, I feel sure, be very welcome to our readers. The first picture will be from a most exquisite statue of the Buḍḍha, and will, I hope, be ready for our June issue. Our readers might take this opportunity of introducing the *Theosophist* to such of their friends as may be likely to become subscribers.

The Headquarters of the T. S. is beginning to become what it should be, the foster-mother of young theosophical activities, until they are able to run alone. The Propaganda Fund has thus helped various useful movements during the past year : it sent some help to publish some theosophical pamphlets in Polish; some to strengthen the admirable Ars Regia in Milan; some for the publication of pamphlets into Tamil; it is supporting for a year two additional Inspectors in the Indian Section; it has sent Mr. Fricke to South Africa and is supporting him while there; it is sending out books to start a theosophical book-shop in Durban; it has lent money to a Branch to finish its building. Much of this will come back, and will then be used again for similar purposes. Also the Headquarters has stepped in to save a very valuable property in Lahore from slipping out of the hands of the T. S., pending the re-organisation of the Lodge there; the property will be conveyed to it on the debt being paid off. As the Headquarters thus plays its right part in the T.S. it will become ever more loved by the members.



The Central Hindu College, Benares, is so well-known to all Theosophists that they will be glad to hear that, in all things save money, it is doing very well. Mr. Arundale, who, during the last year, has been acting as Vice-Principal, has now been appointed Principal, vice Dr. Richardson, who is entirely incapacitated by illness from further work; the good doctor has labored for the College ever since its foundation, and its success is largely due to his able and self-sacrificing work. We are indeed fortunate in finding so worthy a successor. We have also been happy enough to add to the College staff, which had lately grown weak, five young Indians, two of whom have returned from England after five and three years of study there, after having taken brilliant degrees in India. Three of these are voluntary workers, giving their lives to India, and the other two, while not able to give themselves, owing to obligations they cannot rightfully evade, are equally devoted to the ideals which the College exists to uphold. So Mr. Arundale starts with a strong and admirable staff, and we feel that the College is safe in his hands.



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The Chief Justice of Ceylon, Sir Joseph Hutchinson, made a most regrettable speech at the opening of the British and Foreign Bible Society's Depôt in Colombo. Ceylon is unfortunate just now in the antagonism to Buddhism shown by its rulers—a serious departure from the neutrality on which the safety of the Empire in the East depends, and one that may have the most unhappy results. Not long ago a serious injustice was perpetrated, which yet remains unredressed and is bitterly resented, forcing on the Buddhist community a Registrar who was a village headman, instead of a gentleman of high social position, named by the Buddhist T. S.—a privilege they had enjoyed since 1888—and no longer allowing the Hall of the Buddhist Theosophical Society to be used for marriages. And now the Chief Justice has the bad taste to tell the Buddhist community that they "were handicapped by a religion which could not but be unintelligible to the great bulk of them, and which, so far as he had been able to discover, had not very much useful influence on their conduct." He then made the monstrous assertion that if Sinhalese youths "were taught the simple precepts of the Christian religion, instead of what certainly seemed to him to be the vague precepts of their own religion, the work of the church, the law and the police would be very materially lessened." And this in face of the well-known fact that the percentage of criminals amongst Buddhists is startlingly smaller than among Christians, and in face of the fact that drunkenness has increased in Ceylon with the teaching of Christianity, and the cruel forcing of drink-shops by a Christian Government on a sober Buddhist population. If Sir Joseph Hutchinson's law is as bad as his facts, heaven have mercy on those whose causes come before him.



In case Sir Joseph Hutchinson has not seen any statistics as to percentages of criminals, here is one I have at hand, copied from a Bombay paper some years ago, giving an analysis of the prisoners in the gaqls of the Bombay Presidency: "Per thousand of the free population the percentage of Christians was '245; of Muhammadans '185; Hindūs and Šikhs combined '074; Buddhists and Jains '019." This does not seem to bear out the idea that Sinhalese youths would be moralised by changing their religion.

# MYSTERIOUS TRIBES. THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS.

Rāphā Bāi (H. P. В.) (Continued from p. 12.)

# CHAPTER I.

How two Nimrods set out to hunt for Gods, and met instead WITH A BOA-CONSTRICTOR, BROBDINGNAGIANS AND LILIPUTIANS.

A green oak stands near the sea; With the splendor of a golden chain, A Tom-cat, wise through profound teachings, Walks round it by day and night. When going to the right he sings his songs, When going to the left he weaves fairy tales.

Quite an unexpected discovery was accidentally made in September, 1818, near the Malabar Coast, at a distance of 350 miles from the Dravidian furnace called Madras. It was so marvellous and improbable that no one would believe it at first. Fabulous, confused and fantastic rumors spread, at the start amongst the common people only, but gradually finding their way to the upper classes. When at last they were voiced in the local papers and obtained official certainty, the general excitement reached its climax.

Using the expression of certain physiologists, we should say that a molecular disturbance took place in the brains of the English residents of Madras, slow-working and withered by heat and inactivity as these brains were. With the single exception of the lymphatic Mudaliyars, who combine in themselves the temperament of a frog and of a salamander, everyone got fidgety and raved of the cool and refreshing Eden which had been discovered by two bold hunters in the very midst of the Blue Mountains. According to these hunters, the place was an earthly paradise. There fragrant zephyrs and soft and cooling winds blew all the year round. The country was said to lie high above the eternal fogs of Coimbatur.2 Majestic waterfalls rushed down its

<sup>1</sup> Translated from the German version published by Arthur Weber. Our German roaders may obtain this book from the Jaeger'sche Verlagsbuchhandlung,

<sup>&</sup>lt;sup>2</sup> At a height of from three to four thousand feet above the level of the sea, owing, probably, to the heat and the evaporation from the marshes, there spreads over the whole of the mountain ranges of Coimbatur a continual glaring blue fog, which is liable to become rain-clouds during the monsoon,

precipices, and from January to December it enjoyed an eternal European spring. Wild rose-trees and heliotropes measured by the fathom, and lilies many feet high, grew there, while buffaloes of antediluvian size grazed on its meadows; Gulliver's Brobdingnagians and Liliputians lived there.1 Every valley and ravine of this Indian Switzerland was like a paradise cut off from the rest of the world. Roused by these wonderful tales, the livers and brains of the most venerable Fathers of the East India Company—however atrophied they were -began to stir and their mouths to water. At first no one knew precisely where these marvels had been discovered, or how, or by which road this health-resort, so alluring during the fiery heat of September, could be reached. Finally the Fathers decided that the fact of the discovery should be verified officially, as it was urgent, first of all, to get to know what had really been discovered. The hunters were summoned to the head-office of the Madras Presidency, and it was then ascertained that the following events had happened near Coimbatur.

But first a few words concerning Coimbatur. Coimbatur is the capital of the district of the same name, which lies at a distance of about three hundred miles from Madras, the capital of Southern India, and it is remarkable in many respects. Once it was the Eldorado of hunters, abounding as it did in tigers and elephants, as well as in smaller game, for, besides its other advantages, the district was famous for its marshes and forests. For reasons as yet unknown, the elephant leaves the jungles when he feels his death approaching and migrates to the marshes, where he buries himself in the thickest mud, quietly preparing for Nirvāṇa. Owing to this peculiar habit, the swamps of the Coimbatur District abounded in tusks, and it was easy in those days to find ivory.

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<sup>&</sup>lt;sup>1</sup> The reader must not think the description of this flora exaggerated; it is unique. Probably nowhere else in the world do the shrubs attain such dimensions. Rose-trees of all kinds and colors grow to the size of the houses the roofs of which they cover. A kind of holiotrope measures twenty feet in height. But the most curious of all the flowers growing there is the white lily, with its narcotic scent. This flower practically attains the size of a decanter. It is found in the rifts of shattered rocks on shrubs 2-3 yards high. About a dozen flowers unfold at once. These lilies grow only at an altitude of seven thousand feet; they are not found anywhere lower down. The higher their altitude, the more beautiful their development. On the Dodabetta, about nine thousand feet high, they bloom during ten months of the year.

The District of Coimbatur forms practically a ravine, stretching about two hundred miles in length and twenty miles in width. Situated between the Districts of Malabar and Karnatik, Coimbatur cuts on the south into the Anemalai, or Elephant mountains, by a sharp angle, while on the north it ascends gradually to the heights of Mysore. Then it falls abruptly, pushed aside as it were by the western Ghāts (mountains) with their sleeping virgin forests, and disappears in the low jungles which are the abode of the forest tribes. This is the tropical and, in consequence of the evaporation of its marshes, the evergreen habitat of the elephant and the boa-constrictor; but the latter is rather dying out of late. Seen from Madras, this mountain chain looks like an equilateral triangle leaning against another bigger triangle, formed by the mountain table-land of the Deccan. This latter reaches with its most northern point the Vindhya Hills of the Bombay Presidency. while it touches in the west and east the Sachjadra Hills of the Madras Presidency. These two mountain chains-degraded to 'hills' by the English-are the junction between the eastern and western Ghāts of India. As the eastern Ghāts approach the western they gradually lose their volcanic character. Merging finally into the undulating and picturesque elevations of western Mysore, they definitely lose the name of mountains (locally ghāts) and are simply called hills (giris).

Near the town of Coimbatur, in the Madras Presidency, the two angles of this apparent triangle rise in the form of two notes of exclamation. Like two mighty giants, placed by nature as guardians at the entrance of the ravine, these pointed mountains, capped by toothed rocks, stand on a base of green woods, while their summits are enveloped by eternal clouds and by blue fogs. These steep mountain peaks are the Nīlgiri and Mukkartebet, and are called in the local Anglo-Indian geography the Teneriffes of India. The first of the two, properly called the Poddabetta, attains an altitude of 8,760 feet, the second one an altitude of 8,380 feet above the level of the sea. For long centuries the people thought these summits inaccessible for ordinary mortals. Especially was this the case from the Rangasvāmi onwards, as it had the weirdest look of them all when seen from the distance. In the local legends they have enjoyed for ages the same reputation. In fact, the whole

country was considered as sacred and enchanted gound, the boundary of which it was deadly sacrilege to pass, even unconsciously. Here was the home of the Gods and the highest Devas, here were paradise (svarga) and hell (naraka), where lived the Asuras and the Pishāchas. Thus it happened that protected by religious belief, the Nilgiri and the Doddabetta remained for many centuries entirely unknown to the rest of India. How then could it possibly come to pass that, in these far-away days of the most respectable East India Company, that is, during the twenties of the 19th century, any European should think of exploring the regions within these mountains and encompassed by them? Certainly, they did not believe in the reality of singing spirits, but they considered, like everybody else, that these heights were insurmountable; nor did they suspect the existence of lovely scenery behind them, still less that of any living being except snakes and wild animals. It happened but rarely that an English sportsman or a Eurasian hunter came by chance to the feet of one of the enchanted hills, and then vainly demanded that the Indian Shikari (hunter) should accompany him some hundred feet higher up. The Indian guides energetically refused to do so, explaining to the 'Sāhabs' that further advance was impossible, and that there was neither wood nor game higher up; there being only precipices, rocks climbing upwards to the clouds, the haunts of the worst of devils. For no amount of money could a Shikari or an Indian guide be induced to pass a certain boundary of this mountain range.

Now, what kind of people are these Shikāris? The present representative of this race is still the same as in the fabulous times of King Rāma. In India each profession is hereditary and gradually crystallises into a caste. What the father has been the son is to be. Whole generations crystallise and congeal, so to speak, in one and the same form. The outfit of a Shikāri consists of a hunting-knife, a powder-horn made of buffalo-skin, and a gun, which nine times out of ten won't go off; for the rest he is stark naked. He often looks old and decrepit, and almost the first impulse of a good-natured foreigner would be to offer him some chlorodyne, because of his hollow abdomen, drooped as if in pain. But this is not so. If he is skulking about slowly, or stoops in

walking, it is due to the habit of his life-long profession. sport-loving Sāhab has only to show him a few rupees to make him jump up and begin the negotiation for the pursuit and slaving of some wild animal. As soon as this business has been settled in a manner satisfactory to himself, our Shikari bends again into a hooklet and crawls away. He now covers his body and the soles of his feet with strong-smelling plants, so as not to betray himself to the wild animal or let it scent him. Then for several consecutive nights, if necessary, he squats down, hawk-like, amid the thick foliage of old trees, amongst vampires less blood-thirsty than himself. As bait for the tiger he ties an unfortunate kid, or a young buffalo-calf, to a tree in front of him, and calmly witnesses its death-struggle, not betraying his presence by the least sign. At the first sight of the tiger he stands showing his teeth, his mouth stretching from ear to ear, and listens, without moving a muscle, to the plaintive bleating or bellowing of the little creature. He inhales with rapture the smell of fresh blood, mixed with the sharp and specific odor, so well known to him, of the striped headman of the woods. Noiselessly putting aside the branches of his hiding-place, he casts a long and piercing glance on the devouring beast of prey. It rises with a yawn and licks itself. Then, when according to the habit of all striped ones, it throws a last glance on the remains of its victim before retiring, the Shikari fires at it and is sure to kill it. "The gun of a Shikari never misses when aimed at a tiger," is a saying amongst hunters which has become an axiom. The proceedings are somewhat different if the Sahab himself wants to have the pleasure of shooting the other Bada Sāhab¹, the great Lord of the wood. In this case the Shikari's first care is to find out the night-quarters of a tiger, and when this is done he alarms the next village before sunrise and sends the people to encircle the animal, while he himself runs about the whole day from group to group, heedless of the murderous rays of the sun, shouting, and giving his orders until at last—safely seated on the back of an elephant—the Sahab No. 1 wounds the Sāhab No. 2, after which it is the Shikāri's task to fire with his antediluvian gun the deadly shot at the beast. Not

<sup>&</sup>lt;sup>1</sup> This title is given by the Indians not only to every English official or hunter, but also to the tiger.

before this is done, and then only provided nothing else claims him, does the Shikāri retire under the first bush to take his sumptuous meal, consisting of a handful of mouldy rice and some drops of marshy water, which represents for him breakfast, dinner and supper all at once.

As aforesaid, in September, 1818, two land-surveyors, in the service of the East India Company, went hunting in the Coimbatur District accompanied by three of these dauntless Shikāris. They lost their way and arrived at the utmost limit, at that time, of all hunting-grounds—the ravine of Guslehuti near the waterfall of Kalakambe<sup>1</sup>, which is now so famous. High above their heads, beyond the clouds, clearly standing out against the surrounding blue fog, shone the toothed peaks of the Nīlgiri and the Mukkartebet. At yonder spot began the terra incognita, the magic land,

The mysterious rocky ranges Where abide the unknown Devas And Blue Mountains loom afar,

as says an old song in the melodious dialect of the Malayalam.

And truly are they called 'Blue Mountains'! Look at them from whatever point and whatever distance you like, from below or above, from the valley or from some other mountain summit, even in dull and foggy weather—as long as they don't altogether disappear from sight—you will see them shining forth like precious sapphires glowing with an inner fire of their own. It is as if they were breathing softly, while they bathe in the iridescent glory of their woods, the golden-azured hues of which merge into dark blue when seen from the distance. A symphony of colors never to be forgotten!

The land-surveyors, who wanted to make a bid for fortune, ordered their Shikāris to lead them further. But, as was to be expected, these otherwise dauntless hunters curtly refused to obey It is stated in the report of the two Englishmen that these old, experienced and courageous men, who fearlessly faced tigers and elephants, simply ran away at the first suggestion of their going beyond the waterfall. Caught and brought back, all three of them threw themselves on the ground in front of the tossing river,

<sup>&</sup>lt;sup>1</sup> This waterfall has a height of 660 feet. Today the road to Ootacamund passes near it.

and, according to the naive confession of one of the surveyors, named Kindersley, "they could not be brought to their feet again even by the combined efforts of our two strong whips." The unfortunate Shikaris did not rise until they had finished their prayers and invocations to the Devas of these mountains and to other deities, imploring them not to punish and destroy them for this sacrilege. They shivered in every limb and wallowed in the mud as if in epileptic fits. "Never did anyone cross the waterfall of Kalakambe," they declared, "and no one who ventures into these abysses will ever return alive." So it happened that our Englishmen could not succeed, that day, in passing beyond the boundary of the cataract. Whether they liked it or not, they had to return to their last night's resting place in the village from which they had started in the morning. But they pledged their words to each other to force the Shikāris to go further next time. Having taken up their old quarters again they called the villagers together and took counsel with the elders. What they heard set their curiosity aflare.

Amongst the people, the most improbable rumors were floating about these enchanted mountains. Many of the smaller landowners referred to the local planters and officials, who belonged to the mixed race of the Eurasians, as to persons who knew the truth with regard to this holy domain and were fully aware of the impossibility of reaching it. A long story was narrated of a certain indigo planter who possessed every virtue save belief in the Hindu Gods. "Although we had continually warned him," some distinguished Brāhmaņa told our enquirers, "Mr. D. once crossed the boundary of the waterfall in pursuit of some game-and since that day he has never been seen again." A whole week passed before the local authorities heard of his probable fate, and this news was solely due to the old and 'holy' ape of the neighbring Pagoda. During the hours not spent in religious exercises, this venerable animal used to visit the plantations in the vicinity, where pious coolies fed the beloved guest. One morning he made his appearance with a boot on his head. The boot was proved to belong to the foot of the missing man; but the owner of both boot and foot was lost for ever. "Most likely," people concluded, "the audacious planter was torn to pieces by the Pishāchas." The Company, it is true, suspected the Brahmana of the Pagoda, who had been for a long

time at variance with the missing man on account of some plot of land. "But," again said the natives, "whenever anything wrong happens, especially here in Southern India, the Sāhabs always suspect the holy men."

Despite the suspicion, the matter was not prosecuted. The unfortunate planter remained lost, wafted for ever into the realm of bodiless thought, a realm still less known to the officials and the learned than was the domain of the Blue Mountains. Down here he became a dream, in memory of which an old boot stands, unto this day, under a glass cover in the cupboard of the District Police Station.

It is further said that—let me see, what was it? Oh yes!— I remember. On this side of the 'rain-clouds' the mountains are uninhabitable (this applies of course only to simple mortals, visible to everyone); but on the other side of the 'infuriated waters', i.e., of the cataract, on the heights of the holy summits of the Doddabetta, Mukkartebet and Rangasvāmi, there lives a race which is not of this world; a race of soothsayers and demi-Gods. An eternal spring reigns in these altitudes, and neither rain nor drought, neither heat nor cold, is found there. The wizards of these tribes do not marry, nor do they die. They are not even born. Their babes fall ready-made from the sky. Never did a mortal yet succeed in living on those heights, nor will he ever do so, save perhaps after his death. Then only there is some chance of it; for as the Brahmanas say-and who should know better than they?-out of consideration for the God Brahma the Devas of the Nilgiri allotted Him part of the Blue Mountains to use as His paradise, the entresol of which was probably out of repair.

Once upon a time, the people went on, a Shikari from their village drank his fill in the Collector's kitchen, and then went at night to scout for a tiger, in doing which he unawares passed into the forbidden land. The next morning he was found dead at the foot of the mountain.

Thus ran the oral tradition. And it is interesting to note that we find the same stories in the collection of local legends translated by missionaries from Tamil into English, and published in 1807; we recommend the book to our readers.

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Excited by these narratives, and attracted by the obvious obstacles and difficulties of the enterprise, our two hunters once more resolved to show the Indians that the word 'impossible' does not exist for the 'higher' and ruling race.

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These unfortunate people had to face on one side the 'prestige' of the worldly rulers, and on the other their own superstitious fear of the rulers of the Underworld, and dread of their vengeance. Thus placed betwixt two fires they felt themselves on the horns of a terrible dilemma. After the Englishmen had gone, the villagers cherished the hope that they did not mean what they had said, and that their words were more or less mere threats. But lo! A week later they returned to Metupalyam, at the foot of the Nilgiri, and reduced the people to wild despair by declaring that, within three days, that is as soon as a small military escort and some landsurveyors should join them, they would start with this column for the holy summits of the Blue Mountains. When this terrible news spread amongst the people, some of the peasantry vowed to sit Dharna, i.e., to starve themselves to death at the door of the Sāhabs' house, if they would not show mercy and desist from their The Munsiffs of the village did tear their garments, which required but little effort, and had the heads of their wives shaved, ordering them at the same time to scratch their faces until they bled (the wives only had to do that business), as a sign of general sorrow. The Brāhmaņas read aloud curses and mantrams, thereby consigning the English, with their impious ideas, to all the devils of hell. For three days nothing but groans and laments were heard at Metupalyam. But nothing availed. Where there is a will there is a way. Unable to get guides, the Englishmen decided to do without them, as soon as their venturesome little band was duly equipped. They started and lost their way. But they did not lose their presence of mind. Having caught two Malabar men, thin as laths, who had hidden themselves somewhere, they made them prisoners, and put the following alternative before them: "Either you act as our guides and get a splendid reward; or you refuse to do so, in which case we will constrain you all the same to guide us, only that then your reward will be the prison." The menace had its

effect. The ill-fated Malabar men bowed their heads, and, more dead than alive, they showed the Sāhabs the way to the Kalakambe.

They tell of a strange incident which occurred on the way to the cataract. But however strange, it must be true, since the two land-surveyors vouch for it in their official report. Before the waterfall was reached, a tiger seized one of the Malabar men, despite his leanness, and made away with him into the bushes, ere the hunters even noticed his appearance. When they heard the yells of the unfortunate man it was too late. "Either we missed the tiger," they said in their report, "or else hit the victim. But whichever it may have been, both tiger and man disappeared from our sight as if the earth had swallowed them." Anyhow, the party went steadily on and crossed the ominous river, on the other side of which began the forbidden About a mile from the spot where they first set land. foot on the enchanted domain the second Malabar man suddenly fell dead to the ground-probably killed by fear. In connexion with this curious occurrence it is worth while to read the verbal report of an eye-witness. One of the land-surveyors, the aforementioned Kindersley, narrates the event in the Madras Courier of November 3rd, 1818 as follows: "Having satisfied themselves that the death of the second Malabar man was not simulated, our soldiers, especially the superstitious Irishmen, got rather alarmed. But Whish (the other land-surveyor) and myself realised at once that henceforth we could not desist from our enterprise without sullying our honor and reaping scorn and sarcasm from our comrades. Moreover it would have meant to debar England, perhaps for ever, from the Nīlgiri and its wonders, if wonders there were. We decided therefore to advance boldly without a guide. For the matter of that, the two Malabar men had known the way beyond the waterfall as little as ourselves or any other mortals."

(To be Continued.)



#### THE OCCULTIST AND PRACTICAL POLITICS.

T is said that all trades leave their mark, and that an expert need not look beyond the hands of a working man to tell how he earns his living, so strongly does daily occupation make its impress upon palm or fingers. In the case of a professional man it would be face rather than hand that would tell the tale of habitual work, and the expert might have to go a little deeper still, and watch for tricks of manner and weigh general bearing before coming to a conclusion. And behind these physical and visible signs of difference, lie emotional and mental twists and traits, personal peculiarities arising largely, but not wholly, from the environment in which each labors. And at the very back of all lie the individual differences-along seven great lines-which are the well-spring of all subsequent divergence. Deeper still, almost out of touch, exists the great twofold division, symbolised by Uranus and Neptune, and here we must stop, for behind this there is non-manifestation only.

Now of the seven we are not writing at present, and it need only be borne in mind that all differ; and when from seven tones of color they have materialised into seven types of man, most of them clash. But such clashing—in the sense of perception and impatience of difference—is as nothing compared to the utter divergence of thought and aim which comes to the surface when the great

synthetic two appear in work-a-day habit, materialising in modern life as the Occultist and the Statesman. The definition of such divergence is a relatively easy task, just because of the magnitude of the distance which separates the two modes of thought and life. If for one you write East, the other can be immediately filled in as West; and the oft-quoted phrase that the West says "Time is money," while the East chants "Time is naught," can be applied to the creeds of Occultist and Statesman almost without alteration. True, the man of practical politics considers money as but one of the forms of energy he has to control; but most emphatically he works in Time and for the passing hour, whereas the Occultist—even here and now—builds in and for Eternity. One can see without further similes that these types are permanently antagonistic. They result in men completely out of touch with each other. working as they do in unallied worlds.

As one might expect, such difference of thought and aim leads to great difference in the sphere of action. The Occultist's precepts are for the guidance of man as he should be, and can be only carried out in their fulness by pilgrims on the way to the Ideal, The Statesman's laws have for their basis the fact of man as he is, and are for the better regulation of actual and current affairs. And when a great Saint or Teacher steps out of the Temple into the Market-place of human life and cries his precepts amidst the din that reigns there, he generally adds: "Those that have ears to hear, let them hear," as a warning that he has come but to teach the few who are ready for his teaching. The Saint's followers, however, go a step further-in that embarrassing way that disciples generally do-and, knowing the beauty and fundamental truth of these maxims, often use their individual and collective influence to insist upon these 'counsels of perfection' being carried out by the Statesman in practical politics. What results?

A good deal results! And it is by no means altogether good, as might seem to be inevitable.

As this may be disputed, it will be as well to consider some concrete cases in which the modern Occultist is trying to influence, or has succeeded in influencing, the man of the world, occupied in

his difficult task of legislating for the masses of the unevolved semi-civilised citizens of the West.

A most notable case is the question of the 'White Slave Traffic" as it is somewhat incorrectly termed. This has recently been dealt with in an article by Dr. Appel (Theosophist, January 1909), and the Occultist's position on this matter has also been clearly defined by the President within the last few months. Summed up it reads as follows: "All intercourse between the sexes that is not prompted by a desire for offspring, is sinful and wrong." The Occultist therefore condemns in one breath a variety of pleasures which the world puts under different headings as damuable, necessary, lawful, and virtuous. Of these four, the 'necessary evil' is the second, the procreation of children the third, and neomalthusianism the fourth. From theory to practice. This is one of those questions into which the Saint has entered with great vehemence, having forced the Government to repeal sanitary measures of wide-spread importance, in deference to his knowledge of what should obtain, were man the self-controlled being he ought to be. Still it remains that man is not! And the Purity Society might with greater truth be called the Society for the Propagation of Disease. Further, as this disease comes, seemingly, by pure luck, often avoiding the worst offenders and appearing in the occasional sinner or in innocent wives and children, its advent has not the moral effect for which its admirers hoped. In other precautionary measures, however, the Statesman and the Occultist join hands. Both see the value of home-training, of wise and efficient warning of coming temptation, of plenty of cold water, and plenty of work and outdoor amusement. But the man of the world and the medecine-man merely smile; when the student in Occultism suggests that these remedies are sufficiently potent to apply to mankind at large! "Mon ami," says the Statesman tolerantly, "but the majority have not the benefit of good hometraining and all the rest! By all means appeal to those that have, remind them that 'noblesse oblige.' Hold up your magnificent ideal. We are both working for the improvement of the race, you and I, but allow me to make provision for the majority that

<sup>&</sup>lt;sup>1</sup> Technically and literally a 'slave' is a person forced to labor against his or her will. The profession of the 'unfortunates' is a voluntary one, unless one counts the sad compulsion of poverty.

may fail after a struggle." "Or for those who are not sufficiently evolved to struggle at all;" growls the medecine-man in the background, and then the latter asks the Saint casually how he proposes to administer doses of 'wise advice' to babes in long-clothes who have to be treated for lust at the hospitals. Perhaps the young Saint has not heard of these cases, and perhaps he then goes away thoughtfully; one hopes so.

To pass to an easier aspect of the same subject. The second step in self-control is neo-malthusianism. The man first of all learns that promiscuous intercourse is physically dangerous and ethically wrong. He next finds that the married life has also its laws and its limits. When his training in this branch is complete, he considers his wife's health, his own, and their joint income, and then decides upon the number of children they can reasonably bring up in health and comfort. The presence of this practice makes all the difference individually and nationally between misery and well-being, peace and aggression. It is the over-large family-half of which finds its way to jail, hospital, asylum, or churchyard-that is the curse of the slum and largely the cause of it.1 It is the over-prolific German matron that will ultimately drive that nation into breaking its natural boundaries and into bringing red ruin upon some peaceable neighbor; but the Occultist condemns this practice 2 also. It is wrong to use the powers of sex for any purpose but the procreation of children; so self-respecting married life, as popularly carried out, is a state of sin!

Granted that it is. Granted that the one use of the power, absolutely lawful, is for the bringing to birth; granted all that; yet, is it wise to insist at the present stage of progress upon such a utopian rule? Is this not one of those 'counsels of perfection' which it is hopeless, or even dangerous, to preach to the unprepared? Would it not be better to let the average man and woman toil up the ladder step by step, rather than hurl condemna-

<sup>&</sup>lt;sup>1</sup> Of course we must also include the importation of foreign undesirables. It would be of no use to limit our own supply, so that human life should no longer be a drug in the market, if the thinned ranks are to be filled up with lives from foreign slums. Let each nation learn to keep or deal with its own submerged.

<sup>&</sup>lt;sup>2</sup> The Political Economist condemns its *abuse*. A very different thing! It has been applied by the selfish or the self-indulgent with dangerous results nationally or individually. But this counts for nothing in the argument. All laws and customs are liable to perversion.

tion upon them from above because they are not at the top? The Occultist is not asked to teach these 'doctrines of compromise,' or to preach in the half-way houses along the road; but it would be of great use if he abstained from hindering those employed in this not very congenial task.

Vivisection, vaccination, vegetarianism, open another range of topics dependent upon the commandment: "Thou shalt not kill." The suffering of the animals at our hands is one of the very saddest features of life. Think of the horses and mules in war-time, of the slaughter-houses, of the laboratories. Ultimately, one hopes-and hopes passionately—that all these horrors will pass and be forgotten, except in so far as in future lives we are paying back with love and help our debt to these 'poor relations' whom in our days of blindness we so cruelly wronged. But in the meantime-war exists; do we disband our forces of defence, we must lay ourselves open to a nearer invasion. The Land of Flowers is an object-lesson for that well-meaning sect, the Peace-party, would they but see the parallel. Disease exists; and exists in such appalling quantity that we have to lay hold of any and every weapon to prevent ourselves from being overwhelmed. With the details of literature on the vivisection question the writer is unacquainted, but one fact seems unquestioned: Lister1 " whose antiseptic treatment has reduced the death-rate in hospitals some twenty-five per cent., had to leave England because of the endless restrictions, and finish his studies in Paris," where by all accounts the restrictions are unnecessarily few: so at the present stage of progress it seems that in the desire to lessen general suffering we do not always choose the best way. The Occultist, however, has no feeling for shades of protection for the animals. The whole vivisection movement is wrong.

He goes even further than this. Vaccination is wrong—partly because of the introduction of foreign matter into our bodies, but largely because of the ailing calf. Would the Saint with equanimity see the devastating plagues of small-pox of the Middle Ages revived? We believe so; for the laws of Occultism are without shadow of turning; it is just that which makes them so

<sup>&</sup>lt;sup>1</sup> Pasteur, Lister's forerunner or master, whose researches have saved thousands of animal as well as human lives, is instanced by a friend as being one of the strongest arguments in the hands of the intelligent or humane pro-vivisectionist. Of course no one approves of baked cats, boiled dogs, and those abnormal cases which the enthusiast gets hold of for propaganda work.

eternally perfect, and so very unsuitable for direct application to humanity in a low state of progress—from the ordinary person's point of view.

Vegetarianism is a side-issue from this main topic. The eating of flesh pollutes the body and gives wide-spread suffering to the animals.2 Allied to this is the use of furs, feathers, etc., for purposes of dress, and the use of leather for boots, books, coats, furniture and all the hundred odds and ends with which we are familiar. Tallow, bone, ivory, other animal products: they multiply as one thinks. Reform in this, as in all other topics touched on, must come very gradually if it is not to bring in its train a vast disorganisation of trade. Vegetarianism on a very large scale might even wreck existing land-tenure, for the quantities of cereals to be grown would be so enormous that it might involve the ownership of all arable lands by Government, and the government control of crops, so as to ensure sufficiently large harvests. One thing affects another. No alteration is without sequel, and all have multifarious side issues and related results unperceived at first sight. We could hardly answer in the affirmative if the Statesman rounded on us, and asked if we could feed the world, as it is now, were the killing of animals for food suddenly forbidden. "And if we must kill," then asks the man of the world, "why less under chloroform and with proper restrictions, for wide uses, than in full agonised consciousness for the clients of the nearest butcher? Mankind is a less gross feeder than he used to be, and by degrees perhaps .... " But the Occultist reiterates: "Kill not at all; injure no living thing !"

From concrete cases we return to the old statement; the Statesman and the Occultist are men of different worlds, and

words, the position of the Occultist is vindicated; but if the Statesman be showed some sway, such lessons are learnt by easier stages; and therefore I think the greatest Teachers will allow Mr. Worldly-Wiseman his half-day of power.

2 A return to vegetarianism by those who are hereditarily adapted for it, is always good. And when in addition to a revival of old customs, it improves instead of upsetting economic conditions, then the effect is excellent. Efforts like those of the Surat Temperance League have all our good wishes, because there is

no undue forcing of the situation. The time is ripe.

¹ The point of view—of rather of doctrine—of the Occultist is: "Nothing can meet you which you have not deserved." Therefore, in the plague brought about by such absence of vaccination, only those would die who owed the debt of a life cut short to karma. The debt once paid would leave them freer to progress in the next life; and in the interval between the incarnations, there would be pointed out to victims the justice of their punishment. Its cause—violation of some law; avoiding such violation in future, they would escape its penalty. Taking in the three worlds, the position of the Occultist is vindicated; but if the Statesman be allowed some sway, such lessons are learnt by easier stages; and therefore I think the greatest Teachers will allow Mr. Worldly-Wiseman his half-day of power.

antagonistic types. Yet the paradox has been solved; for in the old days there was one person, both Priest and King; and in each of us to-day there reigns a double-sided consciousness, one side dealing with the phenomenal and one with the noumenal. The question at issue is not so much: "Can the two types be brought into harmony?" as "Ought one to trespass upon the domain of the other?" Should the modern Occultist interfere in the Statesman's business of managing commonplace daily life?

Like all questions, this is one that must be thought out individually, and what other people have thought and said is a help towards a settlement and conclusion, but not the settlement itself. We will give three printed opinions, one Christian and two theosophical, and then terminate the essay.

Of the Founder of Christianity it is related that some officious outsiders sought to draw Him into the whirl and tide of current political life, and His reply was as follows: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." This points to approval of what we should call in our modern jargon the psychological division of labor.

The President-Founder of the Theosophical Society summed up his views as follows (pp. 69-71, Third Series Old Diary Leaves):

It may be well to say a few words about the attitude of the Society towards caste and other social abuses that swarm about us... there is a necessary reformatory work to be carried on by specially fitted caste-reformers, individuals and societies. It is as much outside the field of our Society's corporate activity as diet, intemperance, widow re-marriage, chattel slavery, the social evil, vivisection, and fifty other outlets for philanthropic zeal. As a Society we abstain from meddling with them, though as individuals we are perfectly free to plunge into the thick of either of the fights they occasion. . . . . . The Theosophical Society. . . is above all these limitations of the physical man, spotless, immortal, divine, unchangeable! That is why, as President, I never commit the Society to one side or the other of these questions.

Colonel Olcott apparently approves of the policy of interference, of "reformers, individuals, societies," provided such be not part of the corporate life of the T. S. Perhaps, like the man

<sup>&</sup>lt;sup>1</sup> In this commonplace of existence may lie the solution of a reconciliation between the opposing types. The Higher Self or its Wisdom shall be applied to the Inner Life. The lower 'intelligent' self shall have the administering of daily affairs—influenced by its senior in cases of difficulty or doubt.

of the world that he was, he did not wish attention to be drawn from the main message to subsidiary and contentious questions, and above all would not lay the Society open to be called a "bag of freaks."

The existing President ignores this risk, and is bringing subsidiary interests into affiliation, so that she seems also to approve of the policy of interference. It is the question of the hour as to whether this approval is real or apparent, not only in her case, but in the case of all those who are joining these associations.

In plain words: are all these societies which the modern Occultist is favoring, being founded for the purposes of creation or destruction? Are they to act as centres, round which may gather those gentle souls 'born out of due time' whose real habitat is the nation yet to come? Are they to be pictures and foreshadowings of that ideal kingdom? Or are the centres to act as destroyers; hindering and hampering the machinery of government now running, the one that is suitable to this hapless age of Iron and Blood?

In the book on *Dharma* (p. 128) there is a description of the whole situation, and the final sentence contains advice which these various societies would do well to lay to heart, if they would really further the progress of the world they profess to be desirous of serving:

If we set before an unprepared soul an ideal so lofty that it does not move him, we check his evolution. . . When you tell a man a thing too high for him, that man knows you have been talking nonsense, for you have commanded him to perform that which he has no power to perform. . . . But wise were the Teachers of old. They gave the children sugar-plums, and later the higher lessons. We are so clever that we appeal to the lowest sinner by motives which can only stir the highest saint! . . . Instead of standing off on some high peak of spirituality, and preaching a doctrine of self-sacrifice which is utterly beyond his comprehension; in teaching the young soul, use his higher selfishness to destroy his lower . . . . I do not wish you to lower by one tiniest fraction your own ideal. You cannot aim too high. The fact that you can conceive it makes it yours, but does not make it that of your less developed brother . . . . Place your own ideal as high as you can set it, but do not impose your ideal upon your brother, the law of whose growth may be entirely different from your own.

M. CHARLES.

#### SEPARATENESS OR UNITY IN DAILY LIFE.

NDER the heading of "Separateness and Unity in Daily Life," an article appeared in the February number of The Theosophist, with some of the conclusions of which I find myself unable to agree, and as the article advocates carrying those theoretical conclusions into practice, I think it may be useful to put another side of the question. For those conclusions, if generally practised, seem to me to threaten a possible danger in the effective carrying on of our theosophical propaganda, and particularly menace the harmony that should prevail amongst theosophical workers.

The subject of the article is very interesting and even fascinating, as, though a very large subject, it is here strictly specialised to a consideration of the possible effects of certain relations between man and man. The main criticism I wish to offer is that the author has made her conclusions too general. She has not guarded the editorial we at all; it seems to include (see p. 417, paragraph 3) all Theosophists, and the conclusions drawn and the treatment advocated to be applied to all, Theosophist and non-Theosophist alike. In that too wide generalisation lies the danger of the article. For to very few of us Theosophists, I fancy, do her conclusions apply, still less to the general public. For to act effectively in the manner the author suggests would mean that the total suppression of the personality had been accomplished, and very few can yet say sincerely: "We have learnt the difference between the false peace and the true," or as yet feel ourselves capable of so striking as to intend "that our hardest blows bring healing more than hurt". Most of us know to our cost that our blows, if we intentionally strike them, are meant to hurt, and that separateness with us springs from hatred and not from love.

The drift of the whole article is the praise of separateness and strife, as means to effect unity. Only the very highest, I venture to suggest, can use these dangerous weapons to this end effectively and with safety. To most of us separateness is the great heresy to be shunned, still an ever-present temptation, and, by most, blows are struck to wound rather than to heal. "Clashing with personalities not apologetically but fearlessly" is more often a trait of the unevolved than of the evolved, even in the Theosophical Society; and I believe that

the evolved usually do their work for humanity in a different fashion. It has not hitherto been our custom to teach that present evil is justifiable, if future and suppositional good may result from it; and "clashing with personalities" and "pushing away fellow-creatures" are evils of no small magnitude. The encouragement to pursue these practices appears in the light of a danger to the Society. We have had a great deal of clashing and pushing away, as we all know. The evil therefrom is obvious and the beneficial results still appear doubtful, but it seems to me that this clashing and rejection have, in the Society as elsewhere, sprung from their ordinary root, hatred, expressed in action as separateness, and from inability to see truth as truth, from want of perception rather than from clearer perception than the ordinary; the effect is perhaps to promote harmony indirectly, by removing inharmonious elements to other spheres of action. Unity to me means a drawing together, and separateness means a going apart. I have no doubt that the Cosmic Powers can beneficially use hatred and separateness in their guiding of the Universe, but I do not think the ordinary Theosophist is on such a level of perception and activity as to do so safely and efficaciously. He is wiser if he follows the ordinary line of evolution for men, and endeavors to unite and not to separate, to love all and to strike blows at none.

The householder, the man of the world, has of course the dharma of educating to the best of his ability the souls committed to his charge, and so has the spiritual teacher. The householder, parent, and guardian naturally has "to command, to correct, sharply to separate and respectively deal with the good and evil in life," and so has the spiritual teacher to those who recognise and submit to his authority. But to no one else, I suggest, do those functions belong, certainly not to the ordinary Theosophist either in his intercourse with society at large or with his fellow-members. Rather would it be for him a kārmic crime and blunder to aim blows at, or push away, any he comes across outside those whom karma has committed to his charge, and with them I hope his methods are usually more gentle. We must always and in each case be perfectly certain that it is our business "to save the God in man—to help the divine Self to evolve," and that is a point that

has been rather overlooked in the Society, I think, and a good deal of clashing, with decidedly evil effects, has resulted. A course of conduct that could be safely undertaken only by the few has been attempted by the many. There are not so very many of us capable of "serving the Self supremely" in others, and the premature attempt has sometimes been disastrous. A good deal of the disharmony of the Society, as of the world, has been due to such mistaken activity. Many have marred more than they have helped. The Self in man above all resents irreverent and incapable handling. Let us be very certain of our own capabilities before we attempt to touch and influence the Divine in another.

And in the article under discussion it would appear as if the author thought that all souls could be benefited by being pushed away, or by clashing with personalities. As souls vary in their idiosyncrasies and, Theosophy tells us, stand at different stages of development, each would react differently to treatment, and each must require different handling for benefit to ensue. One method of treatment cannot be laid down as operating beneficially on all concerned. Personally I am inclined to question the main conclusion of the article, i.e., that "strife and separateness are the servants of spiritual unity;" if it is ever so, it may be the exception that proves the rule; and I entirely disagree with the author when she states "that our hardest blows bring healing more than hurt." Again the exception may prove the rule, but the exception has not come my way and the rule has, and so the rule holds good for me so far as my present knowledge of life and human nature has gone. The author also appears to me to contradict herself, in writing that after doing "the painful thing that seems necessary to the outer (man)-we cannot operate upon them directly, but the law will." If words and deeds mean anything, "doing painful things to the outer man" constitutes direct action on a personality, for which karma certainly will demand a reckoning of us, either for good or evil.

And I think we shall limit our usefulness with others if we always adopt one attitude to them. It seems to me that we are more likely to influence our fellows if we are flexible in our dealings with

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them, if we ask of them possibilities in proportion to their capacity to achieve. To ask "high things of all men, such becoming our settled attitude to humanity at large," means simply failure to achieve aught in most cases. "Ability is the limit of obligation," as Mr. Fullerton reminded H. P. B., and this is a useful rule to keep in mind in our dealings with others.

If the conclusions drawn by the author had been limited to the relations between teacher and pupil, the case would be different, though even then one might take exception. That is a side of their activity which I have carefully studied in the lives of Saints and spiritual teachers. And as a result of such readings, helped of course by theosophical teaching, one discovers, as one might expect, that the Saints and the Occultists-from these two classes come the spiritual teachers of mankind-differ in their methods of training their pupils. As the Saints have attained to their stage of spiritual evolution through the attraction of the Divine Love, ever leading them to its source, they naturally endeavor to assist their followers to tread the same path, and seek to arouse in them love to the Divine by showing them love, and allowing the pupils to love their teacher. They foster the love their pupils feel, and turn it to good account in their growth. Catherine of Siena trained her pupils in this manner, using, but not allowing her spiritual family to abuse, the force of love.

But the Occultist has evolved along a line different from that of the Mystic, and consequently he trains his pupils according to his own method. He has evolved more by hard work, by the successful overclimbing of difficulties, by the overcoming of obstacles and ordeals, than by the blissful consciousness of love given and received. He has studied and observed life, moulded events and men; knowledge and experience of life and men and of phenomena physical and superphysical alike are his. His attitude towards his pupil appears to be that of an authoritative teacher to whom the student must comport himself as pupil. So long as the latter obeys and trusts his teacher, the element of personal affection between them matters little. As a matter of fact, for so is human nature constituted, some degree of affection must generally be felt, but it is not essential to successful training along this line, while self-control is. The training of the pupil by the occult teacher often

appears to be made intentionally hard. It is one of the tests of the pupil. Strength is the characteristic of the Occultist par excellence, and if the pupil be a weakling, his master has no need of him. "Woe to the weak" is ever the cry in Occultism, in which sphere certainly the law of the survival of the fittest prevails. That is why all the records of Occultism are strewn with (perchance in some cases fabulous) accounts of ghastly nerve-shaking and moral-proving ordeals. The Occultist consciously, to effect his purpose, clashes with his pupils' personalities, and deals them hard blows—meant to test and not causelessly to wound. And he, in so doing (and he alone I believe) is always justified by results, for if the pupil flinches, he is not the man for the Occult Path; if he endures, the blows, the clashing, may mould the embryo of a new Savior for this world of ours, which needs Saviors so badly.

In our own Society we have some evidence as to the method followed by one Occultist with regard to her pupils. Mr. Sinnett has borne evidence to the trials Colonel Olcott endured in India at the hands of Madame Blavatsky, trials of temper, nerve, and endurance, in the early stages of his acquaintance with occult things, when he was acting a chelá's part to her. Mr. Leadbeater remarks in the February Theosophist, in his article on H. P. B: "The training through which she put her pupils was somewhat severe but remarkably effective; I can testify to certain radical changes which her drastic methods produced in me in a very short space of time—also to the fact that they have been permanent." Mrs. Besant in her Autobiography describes Madame Blavatsky's methods of teaching:

Her pupils she treated very variously, adapting herself with nicest accuracy to their differing natures. With vanity, conceit, pretence of knowledge, she was merciless; if the pupil were a promising one, keen shafts of irony would pierce the sham; with some she would get very angry, lashing them out of their lethargy with fury and scorn. And in truth she made herself a mere instrument for the learning of her pupils, careless what they or any one else thought of her, providing that the resulting benefit to them was secured.

This method of treatment, common apparently to all Occultists, perhaps partly explains the general misconception of the world as to the character of the Occultist. The pupil who proved a weakling, sore at his failure, went into the world to revile and

slander his teacher, who, to benefit him, had always been careless as to what was thought of him; and so many have been mistaken in their thought, have shamefully misconceived the teacher's motives. One has not so much data, for obvious reasons, to go on in regard to the methods of Occultists as with saints, for the Occultist deals with things of which only the few know. But I suppose the largest and most successful Occult School of which we possess the tradition was that of Pythagoras at Crotona. His methods, as they have come down to us, were also remarkably drastic.

Pythagoras himself criticised the face, the gait, the manners, the talk, and especially the laughter of the aspirant, who was of set purpose put at his ease in order that he might be so examined unawares. He had to spent a night alone in a cavern reputed to be haunted, and should he shrink from the darkness and solitude at the outset, or flee from the place before morning dawn, he was disqualified.

There was another yet more severe test, with no previous warning; the novice was put in a bare, gloomy cell and a slate thrust into his hand, on which was written one of the Pythagorean problems, for example: "What signifies the triangle inscribed within a circle?" or "Why is the dodecahedron enclosed in a sphere the image of the universe?" To this he was told to write an answer. Bread and water were put beside him; he was left in complete solitude for twelve hours; then he was liberated among the assembled novices, who were under orders to chaff him mercilessly, hailing him as the new philosopher and gibing him as to the results of his mental achievement.

It was in consequence of the enmity aroused in Cylon by this treatment and by his failure, that the School of Crotona perished. Very few souls are able to endure with equanimity ordeals dealing with the emotions; and the rejection of love, as shown by the pushing away of personalities, is one of the bitterest experiences any soul can pass through. Mercifully, natural law comes to the rescue and, as ever, safeguards the race. Few wish to evolve beyond the crowd, and "like attracts like" in all departments of nature; so those of the emotional nature seek the mystic path and follow the teacher who educates by love. The Occultist deals with pupils in whom the desire for knowledge is paramount, and who perhaps are of tougher fibre than the Mystic and do not pine for love as the sought-for consummation of their universe. But most of us in the Society are neither Saints nor Occultists, but very ordinary people standing on the general

<sup>1 &</sup>quot;Pythagoras and his School," Mrs. Cuthbertson in The Theosophical Review Vol. 36.

level of evolution, and so our hardest blows will bring not healing but hurt. Hence I differ from the flattering but dangerous inference of Miss Bartlett's article, that we are all capable of training our fellows in this drastic fashion of the Occultist, by pushing them away and by striking at them. I believe nearly all of us would adopt such action at our peril, and with the very gravest kārmic results. For most of us it would be better if we attended conscientiously to our own evolution, and let our neighbor see to his. He is probably much more competent to supervise the evolution of his inner God, than we are to do it for him.

I am not bound to make the world go right,
But only to discover and to do
With cheerful heart, the work that God appoints.

"The cry of battle" is for most of us not "the cry of progress" but of failure. The personality still fights in most of us, and not "the Warrior," the Individuality; we still fight for our own hand and often in consequence do not know our friends from our foes. We are more likely to promote unity in daily life by refraining from a too obvious interest and activity in our neighbor's evolution. So if we wish to help in unobtrusive fashion, let us practise charity, in S. Paul's sense of the word, not separateness; let us endeavor to attract rather than to push away. "Nor let us forget that the person who happens to be with us at any moment is the person given to us by the Master to serve at that moment. If by carelessness, by impatience, by indifference, we fail to help him, we have failed in our Master's work." Our inner attitude rather than our action should be intended to help, as patience and thought are potent influences. By sternness to the lower self and "allegiance to the Higher Self," by "becoming love incarnate to others," by attempting to attract rather than to repulse-such only are the means by which most of us can safely, without hurting ourselves or others, solve the problems of separateness and unity in daily life. One here and there, with clearer vision than most, may safely use love disguised as hate; but to the majority it is safer to show love as most men conceive of love. To most love means peace and unity, and fighting means hatred, and separateness displays disharmony, and it is not for us to confuse our weaker brothers, nor to use the weapons of our superiors. It

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is for the Gods, and for those who have grown to the stature of the Gods, consciously to use evil, and the Gods have always tested those to whom they have given their divine weapons; our task is, so at least it seems to me, the simpler and safer one of trying to utilise the good, of trying perchance to be 'good' ourselves.

ELISABETH SEVERS.

#### FROM THE OCEAN OF LIFE.

T was on a morning in August that I awoke with an intense I feeling of happiness. I felt jubilant with the recollection of what would be usually termed a dream, but which to me was more of a reality than any experience in my waking consciousness. In this vision I had seen a field, a golden field of corn, radiant with the glory of a Life that was myself.

I was the Life in every pearl of wheat. I was the tension in the bending stalk, I was the breath of the breeze that played through the corn, and the warmth in the rays of the Sun that ripened it. I was the song sung by the leaves of the trees. I was the gladness in the farmer's heart and the song of joy of the bird's. All nature seemed to be teeming with an immense happiness which bore its burden in a harvest song.

This hymn was sung in unison: "For His mercies aye endure, ever faithful, ever sure." Close by I saw the farmer, fondling an ear of wheat in his hand, talking to his man. "This be a' right, mate!" That was all he said-just those few words; but I alone felt the deep sense of gratitude that welled up in his heart. What wonder, then, that I felt so happy on returning to this life?

Next day I went from Southampton to Eastleigh by train, and on the way passed the identical field that I had seen in my vision; the sheaves already stooped and ready for the carrying. It was the earliest fruits of the earth.

SYDNEY H. OLD.

# HOW THE THEOSOPHICAL MOVEMENT BEGAN IN RUSSIA.

ON the 17th November, 1908, the Russian Theosophical Society was born, yet the work had begun long before this. Regular work in Branches had been going on for six years, and even before then there were some persons interested in Theosophy who tried to spread the teachings.

Twenty years ago Mr. Zorn, in Odessa, earnestly studied Theosophy. He left to his friends his theosophical library.

Then, some ten years ago, a Russian lady, Madame Maria Robinovitch, came from the Caucasus to London to hear Mrs. Besant. On her return to Veadikavkaz she tried to organise a group, which met for some time and then dispersed. In those times it was dangerous to meet collectively, especially in the provinces. So Madame Robinovitch abandoned collective work, but she continued her studies, and translated many articles and books, which have been of great service all these years; she also educated her children in the light of Theosophy. The family Robinovitch, with the old mother of Madame Robinovitch and the children, formed a beautiful spiritual centre, the influence of which was felt by all who came into their house. Maria Robinovitch has passed away, but there is no one who once met her, who does not remember the deep and sweet charm of her spiritual beauty. She died, as a saint, in an extasy of love and joy.

During the same period, Mademoiselle Nina de Gernet came to England. She entered the T. S., and became an enthusiastic pioneer. During several years she worked in different centres in Germany, France, Switzerland and Italy. To Russia she brought the good news and many books, which she carried at much risk and danger across the frontier, as such books were forbidden. With indefatigable energy, she travelled from town to town, wherever she had friends or acquaintances, and did her best to interest Russians in Theosophy. For most of us the first tidings came through her. So it was with me; for on going away again abroad, she left to me her box full of theosophical books, and this box was to become for me the dearest of all treasures. For a long time I did not look at it at all, but once I took out a book, and this book changed my life for ever. It was In the Outer Court. I had found my way; I had seen the light; I began to study hard.

Seven years ago I went for the first time to England, and on my return I longed to share the light and the joy I had found. And so we began to work. One after another, earnest workers appeared and we clasped hands together.

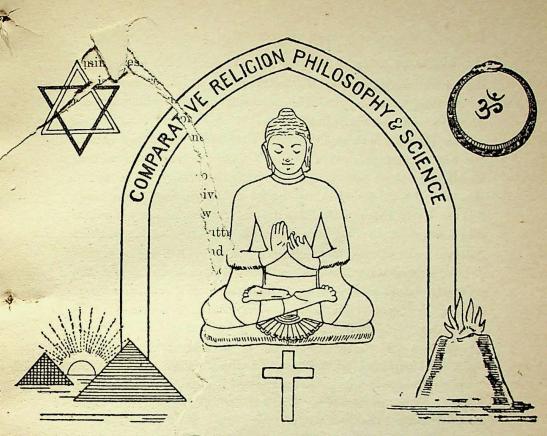
In Petersburg I met the friend of Miss M. Sivers, Maria Strauch, a distinguished artist and a charming personality. Like me, she had found light in Theosophy, and she longed to spread it. We formed with her the first Lodge in Petersburg, which bears her name, now that she has passed away. This Lodge became the first nucleus of theosophical work, for although we lectured in different saloons, yet we only succeeded in forming a second Branch in our third year. Then, very soon, came two more. So, presently, we had four Lodges, regularly working in Petersburg. Besides, we had a Christian group, which was interested in Theosophy.

Mademoiselle de Gernet continued to travel, and brought into touch with us persons from different towns. Thus I came to know Madame Helena Pissareff, the author and translator of many theosophical books and articles, the President of the Kaluga Lodge; Madame Nina Pehenetsky, who works with devotion in Moscow, where her books form a valuable little library; Mr. Pavel Batiouchkoff, the gifted author of many theosophical articles; Miss Ariadne Weltz and Madame Elisa Radzevitch, who have founded a Branch in Kief, and many others. The link between all the first Russian workers has been our dear pioneer, Mademoiselle Nina de Gernet.

Her books have formed the Library of the centre in Petersburg. We possess nearly everything which has been published during those years in French, German and English.

Since 1908 we have had our own periodical, and we have succeeded in organising our Section, the Russian T.S. So the horizon is cleared, and however great are still our many difficulties, we are entering a new period of activity, recognised by the Government and all linked together. We are full of faith and hope; we feel happy; but we shall never forget the difficult time which is behind us, when we were only a few who did not even know each other, and when the undaunted courage and patience of our pioneer opened the road and showed us the Light. Great is our debt of gratitude to her and great is our happiness to be able to-day to speak openly and to express a part of the love our hearts feel!

ALBA.



# THE SCIENCE OF PEACE.1 I. QUESTIONS.

In the more rious, the intellectual, the political, the social work of is everywhere a condition of unrest. People are disturbed in and thought, challenging authorities, questioning the value of traditions, demanding solutions of problems. They are constantly finding some temporary and superficial answer, dwelling in it for awhile, and then being driven out of it in search of a more lasting and a deeper one. Thus unrest has come to be the prevalent condition of modern life. With this inevitably goes a tired scepticism, growing out of the unsatisfied longing to know, not out of the wish to disbelieve, the eternal verities. And this unwilling scepticism leads the brain to pessimism, and the heart to the useless query: "Is life worth living?"

<sup>&</sup>lt;sup>1</sup> These articles are an exposition of one of the most valuable books issued under the inspiration of Theosophy, *The Science of Peace*, by Bhagavan Das. Those who seek a lasting intellectual foundation for their thinking will find much help from this valuable and original book.

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Unrest in the worlds political and social is due to the worlds religious and intellectual. Until my Air intellectually and spiritually, anchored on these appearathinking and spiritual vision, the whole of his in a condition of unrest. Philosophy, metaph Sivers, Maria are not unpractical and unreal, but are tisonality. Like most real things in life. For there is neged to spread it, save in the profoundest depths of consurg, which bears is the Real, there alone is the Eterphodge became the who knows the Eternal and abides therein we lectured in Peace.

So long as man seeks to find answerne two more. So, external he must remain in the condition of ug in Petersburg. is ever-changing, ever-fleeting, and each solutis interested in for another. But when Peace grows outward spreads through and permeates the whole and brought into Peace is the Heart of Silence, the Heart came to know Only in the Voice of the Silence can be soft many theomystery Word of Power: "Peace, be still!" aluga Lodge; in Moscow, least on the Retioush.

Of the questions which arise from the inner S Ariadne being, the most insurgent and persistent is the que. Branch immortal being? Shall I continue to be? The life Russian begin and end with the beginnings and endings we Gernet tainty anywhere be found? Does the Spirit in man exist L own inherent and inalienable immortality? Shall we reach peaand bliss at last?" Stamped on every one we find a sense of the preciousness of life, and this is so fully recognised that it has passed into a proverb: "Self-preservation is the first law of nature." Every creature, even the most timid, fiercely defends its life, and seeks the way of safety, all the first strivings of the mind being directed to the protection and maintenance of its life. Gradually these efforts become 'the instinct of self-preservation,' and this again, in man, becomes a deliberate and rationalised self-protection. The fear of death appears, and the shrinking from the idea of annihilation. Now and again at the present stage of evolution we come across a person who wishes that he could believe in annihilation; this abnormal and morbid feeling is but a passing phase

of mind, resulting from weariness and disgust with actual conditions, and it is as to be without weight when compared with the Freing for immortality expressed in every religion and I, Gophilosophy. A wish so rare—based on disgust From Anditions of life, and hopelessness of conditions I placed with life itself—is as a case of blindness Planted to normally have vision, and is a disease, a Might environment scepticism, found in highly developed Wherewith ones. But it is never found in the highest Even like atting these abnormal cases aside, the horror

All misery id to be deeply rooted in man, and we see
The universe is croo increase and intensify the sense of life, a
In view of sin and it of its powers; the wish for annihilation is
scoff comes not amiss, weariness of life, but of the frustration of
asked God why He creataving had too much of life but of having
came the answer, "and in the lower forms of appetites, drunkenness
which breathes the de because of the increased sense of life which
says: "To make the of their indulgence. To be more alive is
universe." True, bying—to realise that he lives.

more passionate quaint and lofty mind, still held captive by the "Above all, why sin world, feels the keen point of suffering piercing be a factor in In first arises the question of the 'how?' and all-powerful; xistence. Both happiness and suffering are necessary

John Snfolding of the human Spirit: the hope of happiness and the Crejoyment to allure to exertion, suffering to teach the imbe a manence of all that is not Spirit. It is mostly under the blows mot pain that man turns inward to explore the recesses of his own being. When all that has made life fair has been quenched in darkness, when sorrow and despair enshroud the mind, then surges up the demand for an existence beyond the shocks of change, an existence cradled in unruffled peace. Hence is it said that wisdom is rooted in sorrow. Vairāgya, dispassion, is the very beginning of wisdom, and dispassion is brought about by the repeated breaking up of temporary phenomena; it is this which leads man to seek for the permanent, for the life in lieu of the forms. It is the shock of change and the sense of impermanence which lead a man to ask: "Am I, and are those I love, immortal? What is the nature of the life whence all lives come?"

THE THEOSOPHIST.

Because times and places change, man seeks for the Eternal out of time and space. I say Eternal rather than mortal, for immortality is unending time, and we salers appear ch is beyond time, that which always is. It is the endless duration, but a state of Ever-Being, publivers, Maria the Eternal, which is the home for the Spirit it sonality. Like

The answers to these questions by religed to spread it. various, but they may all be classified under gourg, which bears

1. Where the answer rests on a final Lodge became the

2. Where the answer rests on a final Th we lectured in Under one or other of these heads al forming a second the ideas of unity and duality show manyrne two more. So, the duality speculations of our own times. f ng in Petersburg. We posit Unity as 'God', and see idutas interested in

manifestation. Here come first the religionard Creator and the Universe as a creation in tie nad brought into conception many for a time find rest. 1rt I came to know Christianity, and Muhammadanism, the Deity of many theofrom, separate from, His creation, as a workal "Kaluga Lodge; the object he makes. These systems have esoter al Batiouchthe Worker and the work are not so sharply see s Ariadne extra-kosmic God of the popular mind; but most rue. Branch at least those born in the West, have rested for Russian answers that grow out of the idea of a Creator and a compet. have been content to feel that in the Wisdom and the Love at 1 to the World's Creator must lie the solution of the problems of dea. and misery and evil; for us they were insoluble, but would one da, find their answer in Him.

Out of this view of creation as a single divine act, the results of which are endless, arise, presently, new questions which will not be stilled: "Why should creation ever have taken place, if God is without beginning, and creation an isolated act? Why at some point in this beginningless stillness was there a sudden movement ? If God be self-sufficient in Eternity, what need for a creation, and above all for the creation of a world full of pain, evil, despair, misery of all kinds? Why did He not remain in the Bliss which had sufficed during a beginningless Past?" The questions tumble over each other, and never an answer possible. Shelley

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puts the position in Queen Mab with piercing irony but flawless logic:

From an eternity of idleness
I, God, awoke; in seven days' toil made earth
From nothing; rested, and created man.
I placed him in a paradise, and there
Planted the tree of evil, so that he
Might eat and perish, and my soul procure
Wherewith to sate its malice, and to turn,
Even like a heartless conqueror of the earth,
All misery to my fame.

The universe is created "for the Glory of God," says one. In view of sin and its everlasting damnation, Shelley's fierce scoff comes not amiss. Islām replies in sweeter tones: David asked God why He created the world. "I was a Hidden Treasure," came the answer, "and I willed to become manifest"—a reply in which breathes the desire of the divine heart for love. Another says: "To make the bliss of the Supreme the essence of the universe." True, but what of the pain? These do not meet the more passionate questions: "Why pain?" "Why ignorance?" "Above all, why sin?" "How can God, who is perfect, create, and evil be a factor in His universe? If He cannot help it, He is not all-powerful; if He can and does not, He is not all-good."

John Stuart Mill frankly says, in his posthumous Essays, that the Creator cannot be at once all-powerful and all-good; He may be all-good, and have done the best He could with matter; He may be all-powerful, but then He is not what men call good. But such an answer leaves the mind unsatisfied; it does not answer the inequalities of faculty and capacity, of environment and heredity, and a hundred others which shock the sense of justice as much as unexplained evil shocks the sense of right.

The 'whither?' of man also demands explanation: "Whither is man going?" A single speck of a universe, unrelated to a past or a future, remains a purposeless perplexity. What is the object of its fruitage, its harvest, sown in innumerable tears, reaped in measureless agonies, wrung from the hard hands of nature by numberless generations, if all this is to rest in a second "eternity of idleness," useless, inconceivably futile?

THE THEOSOPHIST.

We posit Duality, the idea of two fundamental and everopposed existences, equally everlasting and boundless, from the interaction of which a universe arises. There are two ultimates, and a universe arises from their interplay; they are variously named: matter and energy, matter and life, form and spirit, negative and positive—ever a pair, and a pair of opposites. We find this expressed philosophically in the Sānkhya; in which Purusha, Spirit, and Prakṛṭi, matter, are the pair, and, by the propinquity of Purusha, Prakṛṭi evolves innumerable forms; the spirits are many, the matter one. In modern Zoroastrianism-in the ancient a Unity lies behind the Duality-there are two Spirits in the world ever warring against each other, the one good and constructive, the other evil, ever striving to mar and to destroy; man's life is a constant choosing between the two. On this theory a practical religion may be built up, but it leaves the intellect unsatisfied, it gives no final answer to its questionings. This conception of an ultimate Duality, through the Sānkhya, through Zoroastrianism, and through modern Science—based equally on a pair-sways myriads of strong intelligences to-day. It leaves man agnostic, for in the presence of an endless interplay the fundamental questions remain unanswered; bubbles are thrown up, burst, and others follow, in ceaseless succession. Life and consciousness become products of matter and force, the result of certain arrangements. So the questions: "Whence comes life?" "Whither goes it?" become meaningless; life is only a condition, and the "why?" and "how?" of conditions are explained by pointing to the arrangements lying before our eyes. immortality, from the standpoint of scientific duality, vanishes, but not so from the religious and philosophic dualities; for in them the Spirit is posited as one of the pair, and that persists, as indestructible as the material of the bodies.

Finally, the seeking intelligence rejects Duality by an apparent necessity of its own nature, however satisfactorily it may explain the existence of evil and of sorrow by ascribing them to matter or to Ahriman. The human mind seems to demand imperiously a Unity, into which the Duality may merge, so once more it goes a-seeking. The final answer must include, justify, and explain, all the answers which have satisfied for a time the hearts

and consciences of men, as they have been given in the great religions and philosophies, and must show the relation of these answers to each other, their place in the completed whole. A truth re-appears over and over again in the history of human thought, but its presentation is partial and incomplete; all these incompletenesses must be summed up in the final statement, for humanity cannot afford to lose a single facet of the diamond of truth. So the final answer must be an all-embracing one, and in it we shall see the reason for the answers in the various religions, necessary answers, to enable man to pass from stage to stage of thought, and to grasp an ever-fuller explanation of the relation between matter and life.

"Is knowledge possible at all?" Not unless a Unity can be found at the root of all diversities. The gulf between Spirit and matter must be spanned if unity is to be reached, and that gulf was declared by Tyndall to be unbridgeable. If his declaration be true, if Spirit and matter cannot be united in a deeper unity, then knowledge is for ever impossible, for true knowledge must be a synthesis of the whole existence, it must rest on Unity not on Duality. We see vibrations of matter, shakings of the particles of nerves, waves of nerve-force travelling from the periphery to the centre; we feel sensations, pleasures, pains, passions, emotions. And the nexus? The relation between the feeler and the movements? Without that, knowledge remains imperfect. The link between the two sides of man's being must be included in the final answer; for man is a unity, though he knows himself externally as a duality. Both the factors of manifested existence, Spirit and matter, are found at a high level in man; man is Spirit and body, Life and form, Consciousness and the vehicles thereof. The bridge exists, hidden in the nature of man himself, a fact of observation, however difficult or even impossible it may be for western science to find it.

"The one is caused by the other," say some. "Matter is the product of mind, imagined by the mind, exists by the mind," says the Christian Scientist—and he touches a profound truth, though he distorts it. "Mind is produced by matter," says the scientific materialist, "and is merely the result of certain physical arrangements." He also touches a profound truth, though he grasps but a fragment. The final answer must include and

reconcile these. Neither of these shows the relation between the known and the known.

Am I free or bound? Am I the master or the product of circumstances? I am conscious that my environment acts on me, and that I re-act to it; under this constant action and re-action I see that my character evolves. None now are found wholly to agree with Robert Owen, that man is the creature of circumstances, and that a favorable environment must produce good men and women. Man brings with him into the world a living nature which largely affects his circumstances. In fact, science declares quite plainly: "Nature is stronger than nurture" (Ludwig Buchner).

Continually, on self-analysis, we realise that we are bound; when we ask ourselves: "Why do I make this choice? Why do I take this course? Why do I exercise my will in this, rather than in that, direction?" we find behind the choice, controlling it, so much of physical heredity, so much of mental and moral determinants, that our whole life seems bound and fettered, that the Musalmān does not seem to be so far wrong when he declares that every child comes into the world with its destiny tied round its neck. The chief factor in destiny is character, and the child brings his character with him. The determinist has much to say in support of his contention that we are bound.

Nathless, there rises up from the deepest depths of consciousness, the consciousness of Freedom. Idle to say that this deep-seated consciousness is illusory, for therein we challenge the validity of the testimony of consciousness to its own nature, the one ultimate certainty, the Reality of the "I". We may err to any extent in the conclusions which consciousness deduces from facts, from its own experiences even. But its witness to itself is unimpeachable, and is the foundation of all else. "I am," in its Self-dependence, its Self-assertion of its own eternity, is the Self-assertion of its own Freedom. The dependent is bound; the independent is free. The final answer must explain and relate bondage and freedom.

Such, and many others, are the questions which press for solution, the questions with which we go forth, seeking their answers. We seek a final answer which will solve all, a master-key which will turn all locks. Only if we can find this, shall we find Peace.

Annie Besant.

[II, will be entitled "The Self, or the 'I'."]

## STUDIES IN COMPARATIVE SCIENCE. VIII.

HE researches of Dr. Beard into the mode of development of a vertebrate animal led him to conclude that vertebrate development takes place by means of an antithetic alternation of generations, in which an asexual generation, analogous to the fern plant with its asexually formed spores, is followed by a sexual generation, analogous to the fern-prothallus with its sexuallyformed reproductive product. The asexual generation in animals has been termed by Dr. Beard the 'phorozoon' or larva, and the sexual generation in animals is termed the 'gametozoon' or embryo. The corresponding terms in the case of plants are the 'sporophyte' or asexual generation, and the 'gametophyte' or sexual generation. In the higher animals the asexual generation is generally a very poorly developed structure, and the sexual generation is far more complex and highly differentiated. With plants the reverse holds good, and the sexual generation is a more poorly developed structure than the asexual generation. In the fern the two generations develop successively and, generally, independently of one another: the fern-plant, or asexual generation, consists of leaves, stems, and roots; the tiny brown speeks at the back of its leaves (or fronds) contain spores which are asexually formed. When a spore falls on the ground, it grows and develops into an insignificant, flat little structure called the fern-prothallus, which is independent of the fern-plant, and represents the sexual generation in the fern life-cycle, because upon its under surface two kinds of sexual elements are formed, one of which must be fertilised by the other, or be merged with it, before a reproductive product capable of developing into a new fern-plant, with leaves, stems and root, can be formed. Having produced the sexuallyformed reproductive product, the prothallus has done its work, and shrivels up and dies. But in the ordinary flowering plant, e.g., the rose, the two generations which develop successively are connected with one another, because the sexual generation arises upon the asexual generation. Thus, the rose-plant with its root, stem, and leaves represents the asexual generation in the life-cycle, and the rose-flower which grows on the rose-plant represents the sexual generation in the life-cycle. Here, too, as in the fern, the sexual

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structure is the transient one, and having done its work of producing sexually-formed reproductive products, or 'seeds,' the roseflower dies, but the rose-plant remains. Spore-mother-cells can be traced in the rose-plant as in the fern-plant; but in the rose-plant they do not form spores, and therefore the sexual generation is connected with the asexual generation and arises from it, while in the fern the two generations are generally quite separate. Dr. Beard points out that in mammals and in the human body, the chorion represents the asexual generation and the embryo represents the sexual generation. Here, too, no spores are formed, but cells which are analogous to the spore-mother-cells of plants can be traced. Among the Hydroid polyps, the asexual generation is represented, he tells us, by the Hydroid colony, and the sexual generation is represented by the Medusa. This view receives confirmation from a passage which occurs in the Secret Doctrine in which after stating that the Third Race becomes the Androgyne, or Hermaphrodite, Madame Blavatsky mentions the polyps which "produce their offspring from themselves like the buds and ramifications of a tree," 1 and asks the pertinent question: "Why not the primitive human polyp?" She writes: "The very interesting polyp Stauridium passes alternately from gemmation into the sex method of reproduction. Curiously enough, though it grows merely as a polyp on a stalk, it produces gemmules, which ultimately develop into a sea-nettle or Medusa. The Medusa is utterly dissimilar to its parent-organism, Stauridium, and reproduces itself differently, by sexual method, and from the resulting eggs Stauridia once more put in an appearance. This striking fact" she continues, "may assist many to understand that a form may be evolved—as in the sexual Lemurians from hermaphrodite parentage—quite unlike its immediate progenitors." If, then, the chorion in human and in mammalian development represents an asexual stage in the whole cycle of life, and if the embryo represents the sexual stage, it should be possible for western scientists to trace in the cycle of life a hermaphrodite stage as well as a sexual stage, in which the differentiation into male or female is complete. According to the occult records: 2 "It is in the third Race that the separation of

<sup>&</sup>lt;sup>1</sup> Secret Doctrine. ii. 187.

<sup>&</sup>lt;sup>2</sup> Secret Doctrine, ii. 140.

sexes" into male and female took place. "From being previously asexual, humanity became distinctly hermaphrodite or bi-sexual; and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first to beings in which one sex predominated over the other, and finally to distinct men and women." Also, man's "evolution took place in this order: (1) sexless, as all the earlier forms are; (2) by a natural transition, he became a 'solitary hermaphrodite,' a bi-sexual being; and (3) finally separate and became what he is now . . . . Bi-sexual reproduction is an evolution, a specialised and perfected form on the scale of matter of the fissiparous act of reproduction." 1 This truth about an alternation of generations in animal development as well as in vegetable development, which has been re-discovered by western physical science, was known to the ancient world and was taught in the Mysteries; "the moth generates a worm, and the worm becomes a moth, as in the Mysteries the great secret was expressed-Taurus Draconem genuit, et Taurum Draco." 1

Dr. Beard tells us that in the life-cycle of the skate (Raja batis), two nervous systems are successively developed—a transient nervous system belonging to the asexual generation of the skate and a permanent nervous system belonging to the sexual generation. The transient nervous apparatus of ganglion cells and nerve-fibres in the skate development functions, he tells us 2 for about three months from the start, out of the total of about seventeen, and then quite suddenly begins to fade away, and to undergo a slow but sure degeneration. "All my original work," he writes, "from 1888 down to to-day, is impregnated with facts concerning the two nervous systems, and the antithesis underlying them. The discovery of that antithesis has impelled and influenced all my work since that time." He points out that Pasteur's work also centred in the fundamental discovery of an antithesis, i.e., Pasteur discovered the antithesis of the two kinds of tartrate crystals (the dextro- and the levo-tartaric acid crystals); and Dr. Beard discovered the antithesis of the two distinct and separate nervous systems in the life-cycle of a fish. He con-

<sup>&</sup>lt;sup>1</sup> Secret Doctrine. ii. 141.

<sup>&</sup>lt;sup>2</sup> See Medical Record (New York) for October 19th, 1907.

concludes that the antithesis discovered by Pasteur was in reality that also found by him (Dr. Beard), and that "the asymmetry of the naturally occurring organic compounds, like that of the tartrate crystals, was the same asymmetry as that of the two nervous systems." "The facts of both observers" he writes in the Medical Record, "were based in the fundamental verity of the asymmetry of the carbon atom, first stated by Van't Hoff and Le Bel." 1 As a matter of fact, as already pointed out in the December number of the Theosophist, 2 the cause of this asymmetry lies deeper than this, and is to be found in the fact discovered by Mrs. Besant and Mr. Leadbeater that all physical matter is ultimately resolvable by successive disintegrations into two fundamental types of the 'ultimate physical atom'. This fact explains the asymmetry of the carbon 'atom' of western science, an 'atom' which needs to be resolved into its ultimate constituents if the 'ultimate physical atom' of eastern science is to be reached. It explains also the "asymmetry of the cycle of life" which Dr. Beard has discovered, and which he calls "the end of the thread". It is, however, not the real end of the thread, but only the end of the thread unravelled by the microscope. A further unravelling of the thread with the keener senses of the Occultist leads to the 'ultimate physical atom,' and that too is not the real end, but only the end so far as physical matter is concerned. Still further unravelling of the thread by the Occultist leads to the astral or inner form of the organism-that 'inner' form which shapes the 'outer' or physical form, and dominates it more powerfully and effectively as we ascend from the mineral to the human kingdom.

With regard to the dextro-and levo-compounds and forms, it has already been stated in the December Theosophist, p. 226, that nature can manufacture both types, but that in the present stage of the world's evolution she appears to manufacture them in succession—the one type is manufactured and subsequently, when the second type is being manufactured, the first type of compound is destroyed by being resolved or disintegrated into simpler compounds or elements which serve for building up the second type.

<sup>2</sup> P. 225. 1908.

See the October Theosophist, p. 35. 1908.

Dr. Beard points out that one form of cancer is due to an 'irresponsible' asexual generation or growth occurring during the sexual generation period of the life-cycle; and that to operate for the 'cure' of a cancer is unnatural and is a mistake, because an asexual generation tends to grow the faster when it is cut. I heard the same opinion expressed in India by one of the Vaidik doctors whom I met, and it would be interesting to know whether the old Samskrt books mention this. Dr. Beard also points out that zoologists and botanists agree that at the bottom of the scale animals and plants merge together. His own opinion is that the conditions in plants and in animals are not alike, and prove that there is no merging together of the two kingdoms; that such blending is impossible. The conditions in animals are such as to favor the ever greater and greater amplification of the sexual generation; in plants, however, "the asexual generation has undergone increased amplification without ever being able to attain to any very high degree of histological differentiation. The sexual generation of plants is at the best a miserable failure from the morphological point of view-the higher one ascends, the smaller it becomes, until, in the highest flowering plants, it has almost reached the vanishing point, without, however, being able to disappear entirely. In animals it is the phorozoon or asexual generation which makes the bravest show in the lower metazoa; but even here it is usually overshadowed in degree of morphological differentiation by the embryo, or sexual generation. In the higher forms it becomes reduced; but, like the rudimentary sexual generation of the higher plants, it cannot vanish, for it also has its assigned task in the reproductive round." These statements are explicable, if occult science is called in to help us. Cyclic evolution is the key to the whole-cyclic evolution of worlds, of minerals, of vegetables, of animals, of humanity. The evolution of the present humanity dates back much further than that of the present animals, and that of the present animals further than that of the present vegetables, and that of the present vegetables further than that of the present minerals—i.e., of the humanity, animals, vegetables and minerals of the present or fourth Round. The history of the evolution of humanity during the fourth Round is locked up in the embryology of Man, and so too in the evolution

of the three preceding Rounds of the present Manvantara. Embryology is too young a science in the West to make it possible as yet to point to the traces left in the embryo, and to say to which stage of the manvantaric evolution each trace or residuum corresponds. But the traces are there; and further research will make them clear, for nothing can vanish; or, adapting Dr. Beard's words: "The higher one ascends, the smaller the trace becomes, until, in the highest, it has almost reached the vanishing point, without, however, being able to disappear entirely". The present minerals, vegetables, and animals are in the stages through which the present humanity passed aons of years ago, hence the likenesses and correspondences presented in their embryological development. But such resemblances would not be seen, were not traces of all the past history left in the human embryo to tell the tale. Present humanity is far older than the present anthropoid apes, and does not descend from any anthropoids, but from a hermaphrodite human stock. There is no merging together of the human and animal kingdoms, for the one is long anterior to the other in time and space. The whole history of the past can be read from the ākāshic records by the Occultist, and traces of that past can be observed in the embryonic records by the embryologist. Dr. Beard has gone further in that direction than other embryologist, and has rightly interpreted a few of the facts observed by him; but very much more still remains to be done, and the occult teachings handed down by Madame Blavatsky in the Secret Doctrine suggest many lines along which research work might usefully go in Biology and in Embryology.

LOUISE C. APPEL, M.B., B.Sc., B.S. (LONDON).

Oh, the little birds sang east, and the little birds sang west,
And I smiled to think God's greatness
Flowed around our incompleteness,
Round our restlessness His rest.

## THE MAORIS OF NEW ZEALAND.

THE Maoris of New Zealand are in many respects a very wonderful people. Before the arrival of Europeans they were practically in the stone age; they had no knowledge of any of the metals or jewels, and the only precious stone they used was greenstone, a very hard kind of jade. Yet now, about a century after, they have largely adapted themselves to the new civilisation, and it is common to find Maori students in our University towns holding their own against their white brothers and attaining the same levels. To understand how great is the change wrought in so short a time, let us try to picture what the life of the Maori was before any white man appeared on the scene. 'They were a stalwart warlike race, living in fortified pahs (villages), going to war with neighboring tribes on various pretexts, often, to our minds, very trivial. As a rule the quarrels were about land and women, but cases have been put on record in which the killing of a pet dog led to a severe struggle. This is perhaps easier to understand, if we recollect that in those early days the only two mammals, except whales and seals, found in or near New Zealand, were the Maori rat and the Maori dog. Both seem to have been introduced in the canoes which brought the immigrants to the new country. So the pet dog, besides being useful in hunting, was a valuable article of food. The natives cultivated only one vegetable, the sweet potato, which they called the kumara, and thus were largely dependent for food supplies on birds, which abounded in the forests, and on fish. Many of the birds belong to the so-called wingless variety. It is an open question whether the moa, a huge bird standing often ten feet high, was extinct before the arrival of the Maoris, but I think the balance of evidence shows that the Maoris not only knew the bird, but also helped to exterminate it, as remains of its calcined bones have been found in the débris of kitchen-middens. The kiwi, peculiar for the immense size of its egg in comparison with its body, is another wingless bird now becoming extinct. Dogs were used to run down these. The ground parrot also is wingless. Maoris were fond of strongly flavored food, and often left the flesh of the shark until it was decidedly high before eating it. Later on they treated their maize in the same way, but in these pre-European days they had no cereals. They were also fond

of a very strong-flavored oily bird called the mutton-bird; they preserved these in large quantities in gourds, the oil in the bird nelping to keep them till winter time. Perhaps it may have been the desire for the stimulation of animal food, or it may have been the wish further to degrade a fallen foe, but there is no doubt that the Maoris were cannibals. Of course the custom may have originated in the desire to increase the qualities of valor and fortitude by gaining those of the dead man, but the motive soon deteriorated into a desire for a big feast. When I visited Rotorua some twenty years ago, a very old man was pointed out to me, as one who had eaten man's flesh when he was a boy, I suppose fifty or sixty years before. All such practices however have long since disappeared.

In their dress, the Maoris were as artistic as they could be with the small variety of material at their disposal. They did not know linen, cotton, or silk, but used instead the leaves of the phormium tenax, called New Zealand flax. Taking long leaves, which are not unlike blades of grass, several feet long, and very thick and strong, they steeped them in water, then beat them till they had cleaned the fibre, and made it more or less fine, then by hand they wove mats of various kinds, sometimes of pure flax, but very frequently ornamented with the feathers of birds arranged in beautiful patterns. They also dyed the flax and wove designs of different kinds. A mat over the shoulders, and a thick girdle of dried flax, was the usual dress. They seldom wore any sandals. The skins of the dogs, the only form of leather they had, were made into mats for the chiefs. For ornaments they wore pieces of greenstone hung from the lobe of the ear-or else earrings of shark's tooth, or a tuft of white feathers from the breast of the albatross. They stuck other feathers in their hair and round their necks; if they were of high birth, they were suspended tikis, distorted figures of a man. When this tiki was made of greenstone it was highly prized, and naturally so, as greenstone is very hard to cut, and to make a good tiki, earring, or mere (an instrument of war) was a work lasting sometimes for years. For we are still talking of a time when they had no metal tools, and all cutting, boring and polishing had to be done with clumsy, though often ingenious, stone implements. With their

stone adzes also they cut down great trees, and hollowed out their canoes—a most laborios task. The tree being felled, it had to be split, and often fire was used to help them in the work of getting out the interior. Then boards were adzed to be lashed to the sides to increase the capacity, and all holes and seams had to be carefully caulked. In this way they made canoes which were capable of carrying a very great number of people, with sufficient provisions for several days and even weeks.

It was in vessels of this description that the immigrants sailed from Hawaiki. No one knows where Hawaiki was. But the Raratongans have the same legends of their origin, and from the evidence of language and customs it is probable that the Maoris, who belong to the Sawaiori Race, came originally from the Indian Archipelago and reached New Zealand by way of the Sandwich Islands and Raratonga. There is nothing improbable in this, as the Sawaioris were good navigators, who had studied the stars and watched the movements of the constellations. With their adzes also they built their houses (whares) and carved most wonderful figures and patterns on the posts, making the representations of their ancestors more realistic by inlaying the eyes with the interior of the mutton-shell, which is very iridescent. These whares were usually about fifteen feet by thirteen, and six high in the middle, sloping to four feet at the side. As the only openings were a small hole at one end for a window, and another at the other end for a door, we can well understand that the interior could not be called well ventilated, especially as large members of people often shared one sleeping place.

But I have wandered far from the personal ornaments of the people, and no account would be complete without the mention of tattooing. The priests were the operators, and no boy was considered a man till he had submitted to this painful process. The method was as follows: The patient lay down with his head on the priest's lap. A design was roughly traced out, and then the skin was perforated by hammering in a bone chisel, the cutting face of which had been sawn into small sharp teeth. Then wood-ashes were rubbed in. When the wound was healed a blue scar was formed. Very little could be done at a time, as the pain and consequent swelling were great. Men were tattooed all over the face; women on the lips only. When ence

the face was finished, the tattoo marks were used to identify the man, and a copy of his face, either drawn or carved, was used in the same way as a signature might be. In the very early days, when whaling captains visited New Zealand, they used to try to get some-well tattooed heads, preserved in smoke, to take home to museums; but it having been rather more than suspected that some of these curiosities were manufactured to suit the demand, a promising branch of trade came to an untimely end.

Chiefs, on their death, were treated differently from slaves. The bodies of the latter were buried or thrown into the sea, but those of the former were placed on stages about nine feet high and left there for a year. Then a great feast was made, and the priests removed the bones to a secret place. The Maoris believed in a life after death, and, according to some, they had a theory not unlike reincarnation; this however seems uncertain; at any rate, it does not appear to have been universal among them. Dogs also had a future existence, as, in one legend, a dog which had been killed and eaten told its fate in sad 'ow ow' from its human tomb.

It is thought that they also believed that the soul left the body in sleep. Gods, men and living beings, animal and vegetable, were the offspring of Heaven and Earth-Rangi and Papa. These were joined in dense darkness, until the Gods decided to separate them, and to remain with Mother Earth. The separation was effected after terrible convulsions: "Yet their mutual love still continues; the soft warm sighs of her loving bosom still ever rise up to him, ascending from the woody mountains and valleys, and men call these mists; and the vast Heaven, as he mourns through the long nights his separation from his beloved, drops frequent tears upon her bosom, and men seeing them, term them dew-drops." 1 primeval darkness and the subsequent struggles and combats among the Gods were memorised in the cryptic saying: "Darkness, darkness, light, light, the seeking, the searching, in chaos, in chaos." There were more statements of the same kind to be found in their prayers, which point to a belief handed down from earlier times, and it would be interesting to know what they meant to the priests who repeated them, and still more what the original meaning was.

Among the games with which the Maoris wiled away their

<sup>&</sup>lt;sup>1</sup> Polynesian Mythology, by Sir George Grey.

leisure was a kind of cat's cradle. They were very expert in making figures with the rope which took the place of our piece of string. Two men play it and each holds the rope to the ground with his foot, and above with his left hand, while together they make the figures with their right hands. They have about thirty, and each has its special name, and while they play it they sing a very old song. Some time ago Mr. Andrew Lang suggested there might well be some hidden meaning in the various changes, and this is to some extent borne out by what I have been told; but I was unable to get either the words of the song, or the full names of the figures, before I left New Zealand, though I made many enquiries, and left some friends to carry on the investigation. There is no doubt the Maoris had a strong belief in sorcery. The profession of priest was hereditary, if the son proved himself fit to carry out the traditions, and was strong enough to stand the training. As a final test of his fitness he was sent with a slave to stand waist deep in water, and if he could kill the unfortunate victim by an incantation he became a full tohunga; you may be sure he put the whole force of his will into the words, as the penalty for failure was death to himself. The sorcerers claimed to be able to control the winds, the waves, the rain; they could kill by the aid of their genii even at a distance; they could poison food by incantation, and could protect a village, or part of it, by their magic spells.

A story is told of an old Maori being asked to become a Christian. He promptly asked what the new priests could do. Could they turn a dead leaf green again? "No." Well, then, they were not as powerful as his tohungas, and he would not listen to them. In far off New Zealand, as in India and Ceylon, the father handed on his incantations to his children, so that generation after generation had the same knowledge. Priests, and chiefs also, had the right of tabu, that is they could make a place or a thing sacred, and no common person was allowed to touch it. From meaning sacred, tabu came to mean the penalty that followed touching a sacred thing. Priests before certain ceremonies were so tabued that they were not allowed to feed themselves; boys were employed to put the food into their mouths. They believed in genii and fairies, who they said were very numerous, merry, cheerful, and always singing,

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like the cricket. Their appearance is that of human beings nearly resembling Europeans, their hair and skin being very fair. They are very different from the Maoris, and do not resemble them at all. It was the fairies who gave the knot used in making fishing-nets. While they were helping Kahukura they were surprised by the dawn and fled, leaving their nets behind them.

The spirits of the dead went over the cliffs into the sea, and at the extreme north end of New Zealand is a precipice shown as the starting-place for the other world.

The Maori was and is a cheerful happy man, kind to his children, and so hospitable that frequently the tribes have impoverished themselves by the big feasts they give. Especially is this the case when a great chief dies. They then invite every one to the tangi or mourning, and for months following may have to live on very short commons. In war they were very brave as individuals, but there were nothing like our systematic attacks. A battle was a series of individual combats. At times they were chivalrous, at times treacherous. In their legends, the latter quality comes out more fully, but I was told that when they were fighting the British soldiers they got to know some of the 65th regiment well, and before they fired a volley they would call out: "hiketi fift lie down". They have no 's' in their language, so could not pronounce the word sixty. In fact they have only fourteen letters altogether. But to return to warfare: I was also told that when a great chief had received his first consignment of guns, he sent half of them to his rival, so that there might be more equality in the future fighting. I cannot vouch for the latter story, though I believe it quite possible.

The Maoris are a well built race with dark brown skin, straight black hair, thick lips, broad rather flat noses. They are about the same size as English people, but are apt to become very stout late in life. The men, as a rule, are handsomer than the women, though some of the latter are really beautiful when young.

From quite early days the women have had free speech in the general assemblies which were held to decide the important questions affecting the tribe. After marriage they were, as a rule, very faithful to their husbands, though they were not always strictly chaste before. In some places kinship was counted more through

the female line, though property was left through the male. This did not apply so much to land, as all land was held in common for the tribe, though the chief had the largest portion. The women dressed the flax, and wove it, made baskets, did all the domestic work, and when the tribe went to war accompanied the men, and looked after the commissariat. They also carried the burdens when travelling, and this may account for the practice of infanticide, which was very common. One woman said she had killed her children so as to be able to travel better. Yet, as I said before, they are very kind to the little ones now. One very seldom hears a Maori child crying.

Women also encouraged the men to fight by working up their emotions in the war dances, which were such a prominent feature in old Maori life. They had dances of all kinds, dances with poi balls and without, dances to represent the reception of guests, to show the paddling of a canoe, and so on, but the most fearful and wonderful of all was the war haka. This was danced by the men of the tribe, clad only in their girdles, but with bodies often streaked with yellow ochre to make themselves more hideous. The women kept time with song and beating of hands, while in regular rhythm the lines of warriors sprang at the imaginary foe, making the earth shake with the tramp of their bare feet, the thud of their springs done in perfect time. Forward they rush with protruding tongue to show hatred and defiance; down they crouch preparatory to a further attack. Words cannot describe the awful grimaces, the shouts and yells, which accompany this barbaric spectacle; no wonder that, at some of the dances given in honor of the visit of our Prince of Wales, some of the women visitors shrank back affrighted, as the thousands of warriors rushed up to the grand stand, frothing at the mouth and brandishing their weapons. But some of the dances are very graceful, and Maori songs are sweet and simple. There are many quarter tones in their music, and their love-songs and laments are beautiful. In the early days they had only three instruments: a flute capable of playing five notes, a trumpet which, though seven feet long, could only produce two, and the war drum. Their voices in singing are sweet and gentle. But they are capable of making fearsome yells when in real or mimic warfare.

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This gives some idea of the life led by this remarkable race before the settlement of their country by the English about seventy years ago. Before that the intercourse with white people had been limited to the visits of whaling vessels, and a few missionaries. At the Treaty of Waitangi, the chiefs gave their allegiance to the British Empire, and though there was considerable trouble at one time, and soldiers had to be sent from England to protect the colonists, on the whole the relations between the races have been very amicable. The Maoris have their own representatives in Parliament, and take a keen and intelligent interest in legislation, theoretical and practical. In fact they are rather too fond of going to law, and their complicated land-system affords a grand field for disputes. Though not always persevering in labor, they have adapted themselves marvellously to the new conditions. We have Maoris as doctors and as lawyers, and the Young New Zealand party is largely composed of men who, having had a good education at college, are anxious to prevent the dying out of their race, of which they are justly proud. They send lecturers round to the different pahs to teach the best ways of nursing the sick, of caring for babies, and of making all sanitary arrangements as good as possible. It may well be that it is owing to their efforts that the Maori population showed a slight increase at the last census. When first the English came the tribes were decreasing in numbers very rapidly, owing to the incessant warfare. We put a stop to that, but unfortunately the Maoris took too kindly to our strong drinks (now it is a legal offence to sell alcohol to a Maori woman), and proved quite incapable of withstanding our simple illnesses, such as measles. Census after census showed a decrease, and it was freely prophesied that before long the Maori would be as extinct as the moa. Now the prospect is more hopeful, and I, for one, should be sorry if the race did not continue to help the Empire by its many sterling qualities. Every Maori is not an angel of light, far from it; but when we look back on what they were, when we see what they have achieved and are achieving, we have every right to hope for great things in the future for our fellow citizens of the Maori race.

KATE BROWNING, M. A.



# THE SUN AS A CENTRE OF VITALITY.

THE whole solar system is truly the garment of the Logos, but the sun is His veritable epiphany, the nearest that we can come on the physical plane to a manifestation of Him, the lens through which His power shines forth upon us. Regarded purely from this plane the sun is a vast mass of glowing matter at almost inconceivably high temperatures, and in a condition of electrification so intense as to be altogether beyond our experience.

Astronomers, supposing his heat to be due merely to contraction, used to calculate how long he must have existed in the past, and how long it would be possible for him to maintain it in the future; and they found themselves unable to allow more than a few hundred thousand years either way, while the geologists on the other hand claim that on this earth alone we have evidence of processes extending over millions of years. The discovery of radium has upset the older theories, but even with its aid they have not yet risen to the simplicity of the real explanation of the difficulty.

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One can imagine some intelligent microbe living in or upon a human body and arguing about its temperature in precisely the same way. He might say that it must of course be a gradually cooling body, and he might calculate with exactitude that in so many hours or minutes it must reach a temperature that would render continued existence impossible. If he lived long enough, however, he would find that the human body did not cool as according to his theories it should do, and no doubt this would seem to him very mysterious, unless and until he discovered that he was dealing not with a dying fire but with a living being, and that as long as the life remained the temperature would not sink. In exactly the same way if we realise that the sun is the physical manifestation of the Logos, we shall see that the mighty Life behind it will assuredly keep up its temperature as long as may be necessary for the full evolution of the system.

A similar explanation offers us a solution of some of the other problems of solar physics. For example, the phenomena called from their shape the 'willow-leaves' or 'rice-grains,' of which the photosphere of the sun is practically composed, have often puzzled exoteric students by the apparently irreconcilable characteristics which they present. From their position they can be nothing else than masses of glowing gas at an exceedingly high temperature and therefore of great tenuity; yet though they must be far lighter than any terrestrial cloud they never fail to maintain their peculiar shape, however wildly they may be tossed about in the very midst of storms of power so tremendous that they would instantly destroy the earth itself. When we realise that behind each of these strange objects there is a splendid Life—that each is as it were the physical body of a Deva-we comprehend that it is that Life which holds them together and gives them their wonderful stability. To apply to them the term physical body may perhaps mislead us, because for us the life in the physical seems of so much importance and occupies so prominent a position in the present stage of our evolution. Madame Blavatsky has told us that we cannot truly describe them as solar inhabitants, since the Solar Beings will hardly place themselves in telescopic focus, but that they are the reservoirs of solar vital energy, themselves partaking of the life which they pour forth.

Let us say rather that the 'willow-leaves' are manifestations upon the physical plane maintained by the solar Devas for a special purpose at the cost of a certain sacrifice or limitation of their activities on the higher levels which are their normal habitat. Remembering that it is through these 'willow-leaves' that the light, heat and vitality of the sun come to us, we may readily see that the object of this sacrifice is to bring down to the physical plane certain forces which would otherwise remain unmanifested, and that these great Devas are acting as channels, as reflectors, as specialisers of divine power—that they are in fact doing at cosmic levels and for a solar system what, if we are wise enough to use our privileges, we ourselves may do on a microscopical scale in our own little circle.

Another aspect of the sun as the central figure of his system may interest some students. In Oriental literature we frequently find our system compared to a lotus-flower. Probably most readers think of this merely as a flight of poesy, but it is in reality a much closer simile than is commonly suspected. We have often read of the Seven Planetary Logoi, who, though unquestionably great individual Entities, are at the same time aspects of the Solar Logos—chakrams or force-centres in Him. It is not easy for us to understand how these apparently contradictory statements can both be true, but such is nevertheless the fact.

Each of these great living Centres or subsidiary Logoi has a sort of orderly periodic change or motion of his own, corresponding perhaps on some infinitely higher level to the regular beating of the human heart, or to the inspiration and expiration of the breath. Some of these periodic changes are more rapid than others, so that a very complicated series of effects is produced; and it has been observed that the movements of the physical planets in their relation to one another furnish a clue to the operation of these great cosmic influences at any given moment. Each of these Centres has his special location or major focus (if one may use such a term) within the body of the sun, and also a minor focus, which is always exterior to the sun. The position of this minor focus is always marked by a physical planet. The exact relation can hardly be made clear in our three-dimensional phraseology;

but we may perhaps put it that each Centre has a field of influence practically co-extensive with the solar system, that if a section of this field could be taken it would be found to be elliptical, and that one of the foci of each ellipse would always be in the sun, and the other would be the special planet ruled by that subsidiary Logos.

It is probable that in the gradual condensation of the original glowing nebula from which the system was formed, the location of the planets was determined by the formation of vortices at these minor foci, they being auxiliary points of distribution of these influences—ganglia, as it were, in the solar system. It must be understood that I am referring here to the real planets which revolve round the sun, not to that curious astrological theory which considers the sun himself as a planet. All the physical planets are included within the portion of the system which is common to all the ovoids; so any one who tries mentally to construct the figure will see that these revolving ovoids must have their projecting segments, and he will therefore be prepared to understand the comparison of the system as a whole to a flower with many petals.

Another reason for this comparison of the system to a lotus is even more beautiful, but requires deeper thought. As we see them, the planets appear as separate globes; but there is in reality a connexion between them which is out of reach of our brainconsciousness. Those who have studied the subject of the Fourth Dimension are familiar with the idea of an extension in a direction at present invisible to us, but it may not have occurred to them that it is applicable to the solar system as a whole. One may obtain a suggestion of the facts by holding the hand palm upward, bent so as to form a kind of cup, but with the fingers separated, and then laying a sheet of paper upon the tips of the fingers.

A two-dimensional being living on the plane of that sheet of paper could not possibly be conscious of the hand as a whole; he could perceive only the tiny circles at the points of contact between the fingers and the paper. To him these circles would be entirely unconnected, but we, using the sight of a higher dimension, can see that each of them has a downward extension, and that in that way they are all parts of a hand. In exactly the same way a man

using the sight of the fourth dimension may observe that the planets, which are isolated in our three dimensions, are all the time joined in another way which we cannot yet see; and from the point of view of that higher sight these globes are but the points of petals which are part of one great flower. And the glowing heart of that flower throws up a central pistil which appears to us as the sun.

We all know the feeling of cheerfulness and well-being which sunlight brings to us, but only students of Occultism are fully aware of the reasons for that sensation. Just as the sun floods his system with light and heat, so does he perpetually pour out into it another force as yet unsuspected by modern science—a force to which has been given the name vitality. This is radiated on all levels, and manifests itself upon each of the planes, but we are specially concerned for the moment with its appearance upon the lowest, where it enters the physical atoms, immensely increases their activity, and makes them animated and glowing.

We must not confuse this force with electricity, though it in some ways resembles it. The Logos sends forth from Himself two great forms of energy; there may be hundreds more of which we know nothing; but at least there are two. Each of them has its appropriate manifestation at every level which our students have yet reached; but for the moment let us think of them as they show themselves on the physical plane. One of them exhibits itself as electricity, the other as vitality.

These two remain distinct, and neither of them can at this level be converted to the other. They have no connexion with any of the Three Great Outpourings; all of those are definite efforts made by the Logos; these seem rather to be results of His life—His qualities in manifestation without any visible effort. Electricity, while it is rushing through the atoms, deflects them and holds them in a certain way—this effect being in addition to and quite apart from the special rate of vibration which it also imparts to them; vitality charges the atoms, and temporarily remains within them, making them brilliant and active.

This vitality is absorbed by all living organisms, and a sufficient supply of it seems to be a necessity of their existence. In the case of men and the higher animals it is absorbed through

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the chakram, or vortex in the etheric double, which corresponds with the spleen. Students of the occult are familiar with the fact that in each of the various bodies or vehicles of man there are chakrams, and that they are the centres at which force from above enters into those vehicles. Those belonging to the physical body are visible on the surface of the etheric part of that body as circular depressions or vortices, whence the name chakram or wheel; and they are often described by the name of the organ in the body to which they happen to be nearest.

When atoms charged with vitality are thus drawn into the etheric body of a man, they undergo certain changes which it will be well for us to follow. As they approach they are glowing with ordinary white light—that is to say, all their seven minor coils are in vivid activity; but immediately upon their entry into the chakram some of their luminosity disappears because it is broken up into its component parts, just as a sunbeam is by a prism. Most of that quality of energy which corresponds to the more rapid color-vibrations is at once absorbed into the finer parts of the etheric double, flashing through the vehicle practically instantaneously and giving to it its distinctive violet-grey hue, while that corresponding to the lower part of the spectrum is divided into separate streams and distributed to various centres in the body. Roughly speaking, the spectrum of this vitality seems to divide itself into five rather than into seven, the colors noticed being violet, blue, green, yellow and rose.

After these deprivations the types of vital energy still remaining in the atoms cause a rosy glow instead of the original white light, and in that condition they are swept into the nervous circulation—carried round the body in that stream of etheric matter which is constantly flowing along the nerves, just as the blood flows along the arteries. In their passage the physical cells absorb from them the rest of their vitality, and when they are finally cast out through the pores of the skin they are almost colorless, showing only a pale bluish tint.

The cells, apparently, can obtain what they need only when the preliminary process of absorption of the higher type of energy has already taken place, and if the machinery of the etheric body works slowly or inefficiently the physical cells lose their customary nourishment. Sometimes the vortex does not absorb enough of the vitality; in others it fails to break it up properly into its component parts. In either case the cells go hungry, and often the readiest way to feed them is to supply them from without with the special kind of vitality which they need. A man in robust health usually absorbs and specialises much more of this vitality than is actually needed by his own body; and by an effort of his will he can gather together this superfluous energy and pour it into the body of his weaker fellow.

If this is not done the body often makes an effort to help itself. It has a certain blind instinctive consciousness of its own, also sponding on the physical plane to the desire-elemental of the Egy onlody; and this consciousness seeks always to protect it from former, or to procure for it whatever may be necessary. This is the Ind apart from the consciousness of the man himself, and it heaven onally well during the absence of the Ego from the physical The Sec. ing sleep. All our instinctive movements are due to it,

Stas through its activity that the working of the sympathetic Egypt is carried on ceaselessly without any thought or knowledge on our part. While we are what we call awake this physical elemental is perpetually occupied in self-defence; he is in a condition of constant vigilance, and he keeps the nerves and muscles always tense. During the night he lets the nerves and muscles relax and devotes himself specially to the assimilation of vitality, and the recuperation of the physical body. He works at this most successfully during the early part of the night, because then there is plenty of vitality, whereas immediately before the dawn the vitality which has been left behind by the sunlight is almost completely exhausted. This is the reason for the feeling of limpness and deadness associated with the small hours of the morning; this also is the reason why sick men so frequently die at that particular time. The same idea is embodied in the old proverb that "An hour's sleep before midnight is worth two after it." The work of this physical elemental accounts for the strong recuperative influence of sleep, which is often observable even when it is a mere momentary nap.

This vitality is indeed the food of the etheric double, and is just as necessary to it as is sustenance to the grosser part of the

physical body. Hence when the body is unable for any reason to prepare vitality for the nourishment of its cells, this physical elemental endeavors to draw in for his own use vitality which has already been prepared in the bodies of others; and thus it happens that we often find ourselves weak and exhausted after sitting for awhile with a person who is depleted of vitality, because he has drawn away from us the rose-colored atoms before we were able to extract their energy. On the other hand a man in vigorous health draws into himself and breaks up so much more of this energy than his body actually needs that he radiates a torrent of rose-colored atoms, and so is constantly pouring strength upon his weaker fellows without losing anyth himself.

The vegetable kingdom also absorbs this vitality, by in most cases to use only a small part of it. Many trees do it almost exactly the same constituents as does the higher man's etheric body, the result being that when they has what they require, the atoms which they reject are precisely rose-colored state which is needed for the cells of man's ploody. This is specially the case with such trees as the pine and the eucalyptus; and consequently the very neighborhood of these trees gives health and strength to those who are suffering from lack of this vital principle.

Vitality, like light and heat, is pouring forth from the sun continually, but obstacles frequently arise to prevent the full supply from reaching the earth. In the wintry and melancholy climes miscalled the temperate it too often happens that for days together the sky is covered by a funereal pall of heavy cloud, and this affects vitality just as it does light—that is, it does not altogether hinder its passage, but sensibly diminishes its amount. Therefore in dull and dark weather vitality runs low, and over all living creatures there comes an instinctive yearning for sunlight.

When vitalised atoms are thus more sparsely scattered, the man in rude health increases his power of absorption, depletes a larger area, and so keeps his strength at the normal level; but invalids and men of small nerve-force who cannot do this often suffer severely, and find themselves growing weaker and more irritable without knowing why. For similar reasons vitality is at a

lower ebb in the winter than in the summer, for even if the short winter day be sunny, which is rare, we have still to face the long and dreary winter night, during which we must exist upon such vitality as the day has stored in our atmosphere. On the other hand the long summer day, when bright and cloudless, charges the atmosphere so thoroughly with vitality that its short night makes but little difference.

From the study of this question of vitality the Occultist cannot fail to recognise that, quite apart from temperature, sunlight is one of the most important factors in the attainment and preservation of perfect health—a factor for the absence of which nothing lee can entirely compensate. Since this vitality is poured forth Egyonly upon the physical plane but upon all others as well, it is forment that, when in other respects satisfactory conditions are the Indemotion, intellect and spirituality will be at their best heaven our skies and with the inestimable aid of the sunlight.

The Sec

St

Egypt

C. W. LEADBEATER.

I marvel not, O Sun that unto thee,
In adoration man should bow the knee,
And pour the prayer of mingled awe and love;
For like a God thou art, and on thy way
Of glory sheddest, with benignant ray,
Beauty, and life, and joyance from above.

-Southey.

Thou material God,

And representative of the Unknown,
Who chose thee for His shadow! Thou chief star!
Centre of many stars!—which mak'st our earth
Endurable, and temperest the hues
And hearts of all who walk within thy rays!
Sire of the seasons! Monarch of the climes,
And those who dwell in them! for near or far,
Our inborn spirits have a tint of thee,
E'en as our outward aspects—thou dost rise,
And shine and set in glory!

-Byron.

## THE CADUCEUS IN AMERICA.

A STUDY IN THE LESSER MYSTERIES.

(Continued from p. 77.)

NOTHER object used in the ceremonies in connexion with the calumet, and reminiscent of the classical Greek Mysteries, so far as is known of them, is an ear or cob of white corn or maize, which must be perfect and unbroken. This was attached to the end of a red stick from a plum-tree. A smaller stick was tied to the corn-cob, so that it protruded above, and to this a downy white feather was fixed. The top end of the cob was painted blue, as the dome of the sky, and the color was continued in four lines equidistant, down the sides of the corn. The corn was called At Mother, and was explained as symbolic of the fruitfulness earth, while the four blue lines were said to be the "for along which the Powers descended to minister to man".

Quite possibly this ear of corn on its wand was analy the object known as the thyrsus in the Greek Mysteries wand or stick, it will be remembered, had at its head a pin representing that organ in the brain known as the pineal gains "The thyrsus in which the sacred fire is hidden," says Mr. Mead, in Orpheus, "is in every man the Sushumnā Nādī of the Indian mystic."

Some evidence will appear later in the description of the ceremony in support of the above supposition. And the fact of the downy white eagle feather being attached above the cob in itself points in the same direction, for the feather is worn in a similar way on the head of an Initiate into these rites, *i.e.*, above the pineal gland, an organ which may be supposed to be in active use by one who is genuinely "struck with the thyrsus".

If this speculation is correct, it will be seen that the corn-cob on its stick had a close similarity of meaning with the calumet, both having reference to the spinal column and brain, and the various nerve ganglia and centres, the nādīs and chakras. Mr. Mead states: "Many writers assume that the narthex (fennel stalk) and the thyrsus, or wand, were two different things, but it seems more probable that the one was part of the other. . . . The narthex, or ferule, was a hollow rod, in which fire could be carried."

However that may be, we certainly see here two distinct objects, which, though so nearly related in meaning, both bear similarities to the objects in the Greek Mysteries.

With regard to the use of a cob of corn instead of a pine-cone, it may be suggested that though the cone bears much resemblance to the pineal gland, yet the corn-cob is by no means widely removed from likeness thereto, and in addition may be a more appropriate and comprehensive symbol. "Corn represents the supernatural power in the earth," it was explained with reference to the Pawnee ceremony. It contains the idea of fruitfulness, lacking in the pine-cone, and appears to have been a sacred symbol among the tribes of American Indians, and also the ancient Egyptians, the nation with perhaps the nearest blood tie to the former, of which we have records. There is some indication that the Indians preserved a record of corn having descended from heaven or from other worlds, agreeably with the statement made in The Secret Doctrine (ii. 390).

Still another article reminiscent of the Mysteries of Greece and Egypt and elsewhere is the skin of a wild cat, which is spread out ting eccive the calumet and other sacred articles, these being deposited thereon with great reverence when not in actual use.

The skin is, of course, dappled, and the nearest approach, no doubt, to the leopard, or fawn skin, with which the Mystae were vested, symbol also of "that starry or 'astral' vesture or envelope, which is the storehouse of all forces and substances in each man's universe".

The wild cat skin may well have been regarded originally as being of actual use in preserving the calumet and other objects of power from contamination, or leakage of their qualities, and for "assisting in the concentrating of the magnetic aura".

Regarding the actual method of use of the calumet, it is interesting that during a great part of the ceremony the two stems are carried about in the Lodge where it takes place, and constantly waved in a peculiar manner. This was in imitation, so it was explained, of the movements of the eagle circling around her young; but it may well be that the waving of these stems with their fans of eagle feathers may have some connexion with the ceremonial fauning in the Bacchie and other Mysteries. This act may have

been considered potent as a purification, and as domination of the elementals of air; potent not so much in itself, as by reason of its forming the symbol of what was intended, and a help to the concentration of the will to this end.

Mr. Mead, after mentioning the use in the Greek Mysteries of the Mystica Vannus Iacchi, and the symbolical purifications, continues: "It is curious to notice that in the earlier days of the Church, two fans or flabella were used at the celebration of the Eucharist, a custom which is still in vogue in the Greek and Armenian Churches. This flabellum is called by Cyril of Scythopolis the 'mystic fan'."

Other objects of less interest which were used, were two gourd rattles, two wooden bowls, a shell, the nest of an oriole. The principal articles, however, were the calumet and the ear of corn.

It will now be of interest to consider to some extent the many ceremonies and rituals with which the life of the American Indians abounded. The tendency among white people has generally been to regard such as merely the meaningless war-dances or amusements of a crowd of ignorant painted cavages. The real facts, however, appear to be quite otherwise.

The ceremonies certainly partook of the nature of dances, accompanied generally by great noise and clamor; but while at first sight, possibly, bewildering to a spectator, yet there is no doubt that when he calmly investigated them, and endeavored to break down the division-wall which his Fifth Race modes of thought erected between himself and the Atlantean modes expressed in the ceremonies (in other words approached them sympathetically) he found the chaos resolved itself into an order of motion, accompanied by sounds and songs, which in their rhythm and vibrations were powerful for the particular end desired.

The sacred dance, the immense potency of ordered harmonious motion, though practically entirely unknown in the modern West, was known and practised extensively by the peoples of the earlier historical world.

The circling of masses of priests and worshippers around the great temples of the planetary angels on the plains of earliest Chaldea; the dances of the later Sabean star-worshippers; and the festivals of their unconscious legatees and followers, the

Muslim pilgrims, around the Ka'abah at Mecca, all (to instance these only) indicated the harmony of the spheres as displayed by the motions of their physical representatives in the sky.

The processions, perambulating, and circle-dancing in many an ancient temple and secluded abode of the Mysteries, manifested, in grace and harmony of motion, the harmony of the spheres in man—the microcosmic offspring of the Heavenly powers.

Lucian stated (De Saltatione): "No ancient initiation can be found where there is not dancing," though probably the Lesser Mysteries only are referred to. And a modern writer has said (Symbolical Language of Ancient Art and Mythology, by R. P. Knight): "Among the Greeks the Knossian dances were peculiarly sacred to Jupiter, as the Nyssian were to Bacchus, both of which were under the direction of Pan, who being the principle of universal order, partook of the nature of all the other Gods, they being personifications of particular modes of acting of the great all-ruling principle, and he of his general law of pre-establishing harmony."

All these ancient dances presumably were potent acts, setting up some of the mysterious occult forces, or directing their currents through the systems of those worshippers who could take and retain. And the heart and effect of the American Indian dances was probably of a kind no other than this, though the particular quality and degree might vary.

But it is interesting to refer shortly to what some writers have recorded as to these ceremonies.

George Catlin, in Manners, Customs and Condition of the North American Indians, 1876, speaks of the "buffalo dance, the boasting dance, the begging dance, the scalp dance, and a dozen other kinds of dances, all of which have their peculiar characters and meanings or objects. These exercises are exceedingly grotesque in their appearance, and to the eye of a traveller who knows not their meaning or importance, they are an uncouth and frightful display of starts and jumps and yelps and jarring gutturals, which are sometimes truly terrifying. But when one gives them a little attention, and has been lucky enough to be initiated into their mysterious meaning, they become a subject of the most intense and exciting interest."

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In the Handbook of American Indians, published by the Bureau of American Ethnology, it is stated that the Sun-dance was most spectacular. "Among other things there was the ceremonial erection of the great Lodge, of which the centre pole was the most prominent feature; the erection of the altar; a characteristic dance lasting from one to four days." It would be of interest to know if the participants regarded the centre pole of the Lodge as referring, along one line of meaning only, to a statement of the geocentric, or of the heliocentric, constitution of the solar system. Occurring as it does in a Sun-dance, we may speculate with the more confidence that it may refer to the latter, in which case we at once see, possibly, one more connexion with the classical Mysteries, in which it has been said that this teaching had a place. It is further stated that it "seems primarily a rain ceremony, and its ritual generally recounts the origin or the re-birth of mankind".

If the facts are at all as surmised, namely that a Mystery cult with attendant Initiations existed among these Indian nations corresponding to the classical systems, or branches of the One System, it is not at all surprising to find, in addition to other likenesses, a mention of re-birth and of raising from the dead. For the fact is that mention of it is met with in the mythology and in the rituals, so far as these are known to us. Creation Myths of Primitive America, by Jeremiah Curtain, it is stated: "Bringing to life is one of the most familiar performances in American mythology as well as in Keltic. In Yana it is done by kicking or turning over a corpse with the foot; by boiling in water, sometimes one hair, sometimes the heart; or by striking the corpse with a twig of the red rose-bush. In Keltic it is most frequently done by the stroke of a Druidic or magic switch, which resembles the Yana method with the rose-twig. The red rose has significance, no doubt." We should agree that it no doubt has, and add that this is an unlooked-for direction in which to find a form of the well-known Rosicrucian symbol. The red rose of re-birth blossoming from the cross of limitation and death is curiously hinted at in this myth of the power of the red rose-twig to raise the dead and perhaps cruciform body.

(To be continued.)

ARNOLD S. BANKS.

#### IN THE TWILIGHT.

AID the Vagrant: "The Fiddler has had some very beautiful experiences, which would interest all of you. The delicate nervous organisation of a fine artist is an instrument on which vibrations from higher planes can readily play, and in this case we have a very beautiful fiddle—it would sound more dignified to say violin, or even lyre, Apollo's lyre—in the organism of our dear Fiddler. But let her speak for herself."

The Fiddler began reading:

"When I was a child I once dreamed that I was shot out into space, as it were, and found myself utterly alone in a terrible black void. I seemed to have a footing on something like the summit of a pillar, but I could see nothing anywhere, and the darkness pressed upon me like a terrible black pall. Straining every nerve to see, I peered in an upward direction into the void. It might have been up or down for all I could discern, for the blackness was everywhere the same. Presently a faint greyness appeared far above me, standing out clear in the surrounding blankness. As I fixed my gaze upon it, it seemed as if some clouds rolled back, revealing clearer mists within. Through their transparency, gliding backwards and forwards, were white radiant figures of unearthly beauty and light. As I yearned outwards to them, they too vanished like the grey mist, and a deep blue space broke the blackness of that awful void. There, leaning out, bending towards me, a divine Figure was revealed. That man seemed to embody living light and color, but I could not describe Him. Words are so hopelessly inadequate. Fixing my eyes with a tenderness that seemed to dissolve the very roots of my being, He beckoned to me thrice silently. Then that wonder was veiled again behind the gliding shining ones, and they again enveloped in cloud, and all was darkness once more, only with peace instead of terror. Then I awoke. That was long before I came into Theosophy-in this incarnation."

"Did you ever see that vision again?" asked a voice.

"Not quite like that. I do not know who he is, but some one, and some one great in holiness and power, seems to be near me at times in a way I cannot exactly describe. I call him 'The Warner'. I have seen him under every possible condition: suspended in mid-

air, emerging from walls and ceilings and floors, at night, in broad noon-day, in sickness, in health."

"But why that curious name?"

"Oh! because he nearly always appears when I am in some kind of danger, and the sight of that face always brings me to my stronger self with a rush. Sometimes I see the whole figure, sometimes only head and shoulders, sometimes, even, just that part of the face about the eyes. What eyes! grey-blue, lightsome depths. His expression is as that of a young man ages old. Often I have seen him in mid-air in big halls and theatres in America and elsewhere, and then it was always easier to touch my audiences through the power he gave."

The Scholar: "It must be a thought-form suggested by that

vision."

"Perhaps. I thought so too, for years. But lately I have had cause to think otherwise. Two years ago my brother left Balliol, and came out to India. At that time 'The Warner' was my daily companion, if one may call such a strange elusive visitant by such a name. I began to see the face more clearly. Before I only used to see something resembling a dark outline against a flash of brilliant light. But now the coloring became fairly clear, and I was not a little surprised to see a fair skin-like that, say, of an Italian; hair with a touch of gold (or wholly golden, I cannot say which), and falling in long ringlets, when it was visible; a tall slender figure, exquisitely poised—the shoulders, slight but square and strong, and the long delicate hands especially struck me-garbed in a flowing greyish robe, seamless on the shoulders, with long loose sleeves and reaching nearly to the feet, underneath which there was the suggestion of a white linen garment. Sometimes the head was covered-more often than not-with a dull cloth that rolled back in a narrow coil low down over the brows, and hung loose on the shoulders, throwing into clearer relief the long sharp nose, delicate nostrils, the strong, tender, firm-held mouth, and the beard which scarce concealed the power of the chin beneath. I was puzzled. In my ignorance I had believed-never having visited India-that there were no Indians with fair skin, blue-grey eyes, and golden hair. In fact, I had for years daily and deliberately imaged my 'Warner' as dark-skinned, dark-eyed, and black-haired. So it seems as if the thought-form explanation would not fit the facts, for when I began to see more clearly, the image I had built so long and so ardently was absolutely contradicted, even to the queer roll on the turban. I wrote off to my brother, asking him to tell me if there were by any chance persons answering to that description in India. "Yes," he answered, "Prince-, who is staying with us just now, tells me that yours is an exact description of a Kashmīri Brāhmana."

"But the description does not fit the only Kashmiri Brahmana among the Masters," remarked the Vagrant. "It seems to me," she went on, turning to the Shepherd, "that it is a good description of the Master S. His hair is of pure gold, and He has that extraordinarily clear-cut face, ascetic-looking. He was the One who came so often during the last days of the President-Founder."

"Yes," assented the Shepherd, "it might very well be He. And the turban seems more like the Arab head-dress than the Indian turban."

"Like this?" said the Maratha, twisting a cloth round his forehead.

"Yes, just that," answered the Fiddler. "I have never seen one like it in India. Well, the visits continued till I came out here. Now I see Him sometimes, in the cocoa-nut grove at sunset, especially, but not as then. I have seen 'The Warner' in another way. I have an old, faded picture of another, which came into my hands years ago. I am very fond of that picture, but it bears no likeness to the One I see, except, as it were, a general similarity of type. One can imagine almost anything with a photograph and half-shut eyes, so I used not to be surprised to see my 'Warner' looking out at me, sometimes, from this picture. But one night, some two years ago, I found that it might not be all imagination, as I had believed. I was writing something-a defence of a friend against people who had said most bitter things; trying to write impersonally, above the turmoil of dispute, and my own hot feelings would come between me and the piece of work to be done.

At last, after laboring for days and getting no further, I sat down in my room one night before retiring to sleep, and took out the old picture and gazed at it with an intense half-despairing wish to

see things from the nobler viewpoint. Now, I was not trying to see my Warner in the picture. I was looking at it in full lamplight with wide-open eyes, and I was far too engrossed in painful, vivid thoughts, to indulge in dreams and fancies. Suddenly the picture changed; the rather full cheeks became hollow, the forehead assumed the magnificent upper development of the wellknown face, the beard thinned, the mouth, too, became cut in those exquisite fine lines, chiselled but tender—and the eyes began to lighten and flame, until my own, rivetted upon them, could bear their intensity no longer. They had become as miniature suns, and I could have gazed at the sun itself more easily than have kept my eyes upon them. I looked away, conscience-stricken. usual, He had brought me to my better self-this time, by sternness. I sat thinking of the face-looking rather, at its impression on my mind. It was awful in power. The expression in those eyes was of oceans and worlds and living infinitudes of knowledge-ripe, immediate, and commanding. I turned again to the picture—the Warner had gone!"

"Very strange," remarked the Enquirer.

"But practical. I wrote that article," said the Fiddler.

"Have you seen other such figures?" asked the Lawyer with interest.

"Yes, there are others. Once at a sermon of the Rev. R. J. Campbell, at the City Temple, there was a great rushing air-like movement in the body of the hall, and then I saw, faintly outlined, One standing behind him on the left side. It happened at the beginning of his sermon. He preached magnificently. Once when our President was lecturing in London she was very tired. I had never heard her in such bad form. She struggled on for some ten minutes or so, and then quite suddenly, with that kind of 'swirl' in the atmosphere that accompanies these things, a great white light appeared behind her, on the left side, a little uplifted from the ground, and in the centre a figure, the outlines of which were most lovely and imposing, but more than that I cannot describe, as the brilliancy of the light made the form appear like a dark outline against it. The speaker stopped short, half hesitated, and leaned slightly back, as if listening for something"—

"Very unusual for our Lady," smiled the Shepherd.

"Yes, that is the interesting part of it. Then her voice completely changed; she took up the thread in a mood as certain, calm, and exalted, as the other had been tired, forced, and uninspiring, and—well, were you at that lecture?"

"No."

"Many said that it seemed as if Jesus Himself had spoken through her. The listeners were more than moved. They were carried right into the presence of the Master, and the whole wretched tangle of all that had happened since He was withdrawn from amongst us seemed like a forgotten nightmare. There were many weary, hardened men and women of the world who saw nothing, but who yet will never forget the power that spoke in their hearts that night. But—was He not there?"

"Very likely," said the Shepherd, as the Vagrant remained silent. "I remember a lecture—one of those on Esoteric Christianity, in which the Master Jesus came, and stood behind the lecturer, enveloping her with His aura. There was a curious incident connected with that; the Archivarius¹ was sitting near the lecturer, and she was conscious of the Presence but did not clearly see the Figure; however, she saw clearly, and described with perfect accuracy, the Greek pattern embroidered along the hem of His garment—a partial vision which seemed to me curious and unusual. Seeing that so clearly, why did she not see the rest?"

As, naturally, no one answered the question, the Fiddler resumed:

"There were several of these Shining Ones at another lecture in the large Queen's Hall. You can always tell when They come. The air is charged with force, and enthusiasm reigns. It is not what one sees in these visions that makes them so much more real than ordinary life. It is the peace and love and joy with which they suffuse the soul. They melt the 'stone in the heart'."

"Tell us what you feel on these occasions," urged the Youth.

The Vagrant smiled at him: "It is not so easy to say, and it is not always the same. Sometimes, I am conscious only of an enveloping Presence, that of my own Master—blessed be He—which raises my normal consciousness to an abnormal level, so that

<sup>1</sup> One of the group who talked in the old Twilight.

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although it is wholly 'I' who am speaking, it is a bigger 'I' than my small daily affair. At other times, thoughts seem to be poured into me by Him, and I consciously use them, knowing they are not mine. Sometimes, when the Master K. H. utilises me, I find myself full of beautiful imagery, metaphors, curiously musical and rhythmical phrasings, whereas the influence of my own Master induces weighty, terse, impressive speech. Occasionally, but very rarely, I step out and He steps in, for a few sentences, but then the voice changes, so that the change of speaker is perceptible; on those occasions, I stand outside and admire! I remember that on the occasion referred to of the Presence of the Master Jesus, I was not quite at ease at first, as His influence was new to me, and I had to grope a little at first to catch His indications. But there!" concluded the Vagrant, laughing, "audiences have very little idea what queer things are going on upon the platform sometimes right before their eyes."

"As it has come to this, I may as well put in another strange thing of a similar nature I saw," said the Magian. "It was when the same speaker was lecturing on the "Pedigree of Man". Of course there was some great Presence, there is no doubt as to that; but the strangeness comes in here—the feeling was not so much that of peace and joy and uplifting that I have often felt, but an intellectual enlightenment that beggars description. The only theosophical book I had tackled was The Secret Doctrine and I enjoyed it often, but during the lectures it became so illuminating, things became so clear, so simple; but after a week it was different; then there were certain descriptions, like the formation of globe Dour earth-etc., etc., which were simply magnificent in their vividness. During such descriptions I noticed that the lecturer was gazing in a peculiar manner into empty space, but I felt sure she was observing something. I heard her say, some time ago, that during that course the Master presented before her astral pictures, looking at which she went on lecturing, and that without them the series would not have attained the great success it did."

### HOW THE VISION WAS ANALYSED.

YN our theosophical literature we find an unprecedented mass of information acquired by the use of the clairvoyant faculty, and it is often presented in realistic and matter-of-fact language. To the expert seer the exercise of clairvoyant power has usually become a quite normal function, in no way more miraculous or outof-the-way than the exercise of physical sight is to ordinary mankind. The result is that the seer confines himself as a rule to a description of the outcome of this exercise of his higher powers, saying nothing about himself or the circumstances of his research work. Indeed, such a description would be difficult for the seer to write, since he lacks the necessary perspective with regard to himself. Naturally, therefore, the information which he gives assumes more or less the form of revelation. We thankfully receive the result of his work, but we have no opportunity of watching its growth, its genesis, though this, if known, would strengthen our sense of the reality both of the proceeding itself and of its outcome, and would tend to make superphysical research work seem more natural and comprehensible than at present it often does to the majority, who have not the privilege of regular intercourse in every-day life with trained Occultists. Every contribution, however small, to the knowledge of this aspect of the subject is therefore not without importance; hence these notes.

Recently I had the opportunity of witnessing a clairvoyant investigation into the nature and value of a very unusual vision, the remarkable analysis of which has already been described in the pages of this journal. (See "A Vision and the Facts behind it," p. 47) Not only was the case itself very instructive, but an account of the investigation involves an interesting description of the use of a certain form of trained clairvoyance, showing it in action from a practical and (so to say) human point of view, which may be a useful addition to the theoretical explanations of the books.

Some time ago I had the pleasure of staying and working with Mr. Leadbeater in the lovely island of Sicily, and while there I was able to give him some assistance in the answering of a small part of the voluminous correspondence which flows in upon him incessantly from all parts of the world. One day he handed me for perusal a letter which had come in that morning from a stranger

in America. On account of its appalling length, and also because it was written with a pale violet pencil which made it trying to the eyes to decipher it, Mr. Leadbeater glanced only at the first few pages, and then handed it over to me to report upon its contents. I found that it contained a description of a long and complicated vision, or rather series of visions, about twenty closely-written pages in all, with a request for information upon their nature and value. Extracts from this letter are given in Mr. Leadbeater's article, so I need not repeat them. After I had read it, we discussed its contents, and agreed that, fantastic as it sounded, there must be behind it some basis of real experience; so I suggested to Mr. Leadbeater that during sleep he should visit the author in his astral body in order to investigate the matter. That is his usual way of dealing with the innumerable cases in which his help is asked for newly-dead people or people with some psychic trouble, so it was quite to my surprise that he took the matter up then and there, saying: "Let us see what we can find."

It should be stated that he had not done more than glance hurriedly over a small portion of the letter before handing it to me, and that first hurried glance had rather given him the impression that this was only another specimen of the fanciful and quite unimportant types of psychic experience of which he regularly receives very large numbers for explanation. So it was only after I had indicated the points of unusual interest in it that he was induced to go more fully into the matter. I mention this so that it may be clear that he had not built up in his mind beforehand any theory as to an explanation of its contents. Of course I am not trying here to prove the reality of clairvoyant powers either in general or in this particular case, but I prefer to omit as few details as possible in my description.

It was late in the afternoon. We were seated on a high terrace, overlooking the glorious prismatic Ionian Sea, which rolled more than two hundred yards beneath us. To our left on a small elevated peninsula stood the imposing ruins of a noble Greek theatre, a silent witness to the past splendor of this temporary residence of ours, where for twenty-eight centuries successive civilisations had held sway. To our right, in the distance, stretched the plain where the first Greek colonists in these parts

had landed and founded a great city, once far-famed, but which has now totally disappeared. Behind us a range of undulating hills hid the horizon. Silence and tranquillity pervaded this beautiful scene, and seemed to create an atmosphere in which the inner man might unfold his powers under the most favorable circumstances.

Seated in an easy chair, sometimes with his eyes shut, or covered with both hands, and sometimes open in the normal way, Mr. Leadbeater began to relate what he saw. "It is more interesting than I thought," he said; "really this is a good woman; it is not she who thought herself of such importance; that was only the guide." In this way, with occasional pauses, in longer or shorter sentences, in exclamations, and in answers to my questions, the whole story slowly unfolded itself step by step, just as it had happened—but along lines to me most unexpected.

Those who have read Mr. Mead's Did Jesus live 100 B.C.? will remember that in the Introduction to that interesting work the author describes in simple direct language how some of his clairvoyant friends furnished him with data from the records of the past. Such a plain, straightforward description is needed to give a true impression of the exceeding naturalness of the exercise of the higher powers for those who have mastered them—the entire absence of anything miraculous, even when the most startling results are being produced. The trained clairvoyant needs no stage properties; he does not wrap himself in gorgeous garments, or make magical signs and gestures, or murmur kabalistic words in mysterious moonlight. On the contrary, it seems to me that the more one is really master of these rare powers the more is he without any artificiality in their exercise. Though he would never make them a public exhibition for the unintelligent multitude, he will use them among trusted friends just as a professor of physics, when among students or in his own private circle, applies in the most matter-of-fact way forces of nature which seem strange and miraculous to the layman. We should never forget that Occultism is by no means an exhibition of sensational melodrama. Nor is it necessary to surround the investigator's head with a halo of glory, or to maintain towards him an attitude of awe and reverence which would prevent a calm and discriminating analysis of his methods.

It has often seemed to me that where there is amazement there is no understanding, and where there is no understanding, there no exercise of higher powers is shown by the Occultist.

In this case at any rate Mr. Leadbeater worked simply enough. Seated in his chair, he concentrated himself upon the picture that he examined, and related bit by bit what he saw as he followed up the various details of the subject. There was no necessity for him to leave the body, and during the whole of the time he did not lose his physical consciousness for a single moment. As he spoke I put questions to him, or directed his attention to this or that point, which he then examined and described. From time to time throughout the enquiry we discussed problems connected with the points observed, and so we kept up a constant conversation, just as one might with some one looking through a telescope and describing what he sees to a friend standing at his side.

After some time Mr. Leadbeater rose from his chair, walked to and fro on the terrace or stood still leaning against the balustrade, but all the time continued to gaze on the picture before him in America. I noticed that his physical eyes were by no means always turned in the same direction, but rested indifferently upon any part of the far-away horizon. These investigations lasted about an hour, and we gained from them a complete outline of the whole case.

At the moment I considered this as exhausting the whole problem before us, and completing our enquiry, so we dropped the subject for the time being. Next day, however, having in the meantime thought carefully over the notes which I had taken, and having re-read the letter, comparing the two minutely, I brought up the matter again in the afternoon, asking for some further details. Mr. Leadbeater seemed willing to respond, and a second hour was then spent in investigation under precisely the same conditions as the day before. So it will be seen that both series of answers to my questions were given at a moment's notice, without any preparation, and yet in an unbroken, unfaltering sequence.

As to the physical condition of our seer a few points may be noticed. Having during the last year witnessed so many cases of his exercise of that subtle power, I have come to recognise certain characteristic marks of it. Unless it is a matter of a very

few moments only, I notice that during such investigations his face grows more or less flushed, his eyes watery and bluish. He seems to become somewhat abstracted, though still fully conscious physically, able to speak, answer questions and observe his physical surroundings. After some time he becomes drowsy, seeking a comfortable position for the body, and with this comes a seemingly irresistible tendency to yawn. When this drowsiness reaches a certain point he either brings his researches to an abrupt end, or falls asleep. This termination may come in a quarter of an hour, half an hour, or sometimes it may be postponed for as long as an hour, but I never remember having seen him 'see' for more than that period without intermission. In one sense the seeing is always intermittent, for it is often interspersed with conversation, or interrupted by physical actions, such as walking about. Once I remember that he examined and described an early incarnation of the late Colonel Olcott (in which the latter was a Persian King) in the interval between two cups of tea!

I hope some time we may be able to measure pulse and temperature during these efforts, and see whether they show any appreciable difference from their condition in his normal state. Certain factors in the surrounding conditions appear to have considerable influence upon the ease or difficulty with which he exercises his powers, or in other words the amount of force which he has to spend in order to get the same result, thus determining whether he will be specially tired or not after the process. Among these factors I have noticed the purity of the atmosphere, the presence or absence of sunlight or of noise, and the temperature. Heat, purity of air, sunlight, absence of noise and smells—all these seem to make things much easier, though it would seem that none of them is indispensable. I observe that, as a rule, when for any reason he is physically tired he does not undertake researches.

I do not wish to speak here of the limits of his powers, which I think I can to a certain extent deduce from my observations, nor to attempt to describe the special forms of vision and occult power of which I sometimes caught glimpses. To avoid grave misunderstandings such a description would need to be very carefully worded, and the most subtle distinctions should be made. Besides, it would more or less partake of the nature of an

intrusion into a private life of which none but the man himself has the right to speak in public. Further, an Occultist is an evolving and growing entity, forever 'in the making,' and so he can do to-morrow what he cannot do to-day; he changes his methods pari passu with his ever-widening experience. Still, I hope that on this subject too we shall some day receive precious teachings, which will be veritable contributions to the science of living occult psychology.

One anecdote I may add without indiscretion, and it shows very clearly how natural all these things are. One day I interested Mr. Leadbeater in a theory about man's constitution, involving the conception of an ensouling of the permanent atoms. According to this theory, each permanent atom should have a soul consisting of matter of the next cosmic plane above the prakritic -what may be called the astral cosmic plane. Mr. Leadbeater tried to verify this theory, and put all his energy into the effort. The astral cosmic plane being, however, entirely beyond the reach of his powers, the result was that ten minutes of this strain were enough to give him first of all a violent headache for a few days. and secondly a feeling of fatigue and brain-fag which lasted for a whole month, during which he found that he had to abstain from any form of work along this line. Evidently therefore these faculties correspond in this way also to those of the physical body; it is quite possible to overstrain them, and if that is done they can be restored only by prolonged rest, just as would be the case with physical muscles.

JOHAN VAN MANEN.

Through the years of time and change Knowledge builds on bygone lore; Men repeat or rearrange From the ages gone before—Passing on, from out the past, Truth in newer forms recast.

#### THE MYSTIC CHORD.

In connexion with the vision of which I gave an analysis on p. 47, questions have been asked by several as to the method by which a person at a distance of some thousands of miles can be instantly found by a trained clairvoyant. Apparently this remains somewhat of a mystery to many, so I will endeavor to give an explanation of the plan commonly adopted, though it is not easy to put it quite plainly. A clear expression of super-physical facts cannot be achieved in physical words, for the latter are always to some extent misleading even when they seem most illuminative.

Man's various forces and qualities, manifesting in his bodies as varations, send out for each vehicle what may be called a keynote. Take his astral body as an example. From the number of different vibrations which are habitual to that astral body there emerges a sort of average tone, which we may call the keynote of this man on the astral plane. It is obviously conceivable that there may be a considerable number of ordinary men whose astral keynote is practically the same, so that this alone would not suffice to distinguish them with certainty. But there is a similar average tone for each man's mental body, for his causal body, and even for the etheric part of his physical body; and there have never yet been found two persons whose keynotes were identical at all these levels, so as to make exactly the same chord when struck simultaneously. Therefore the chord of each man is unique, and furnishes a means by which he can always be distinguished from the rest of the world. Among millions of primitive savages there may possibly be cases where development is as yet so slight that the chords are scarcely clear enough for the differences between them to be observed, but with any of the higher races there is never the least difficulty, nor is there any risk of confusion.

Whether the man be sleeping or waking, living or dead, his chord remains the same, and he can always be found by it. How can this be so, it may be asked, when he is resting in the heavenworld, and has therefore no astral or etheric body to emit the characteristic sound? So long as the causal body itself remains, it has always attached to it its permanent atoms, one belonging to each of the planes, and therefore, wherever he goes, the man in his

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causal body carries his chord with him, for the single atom is quite sufficient to give out the distinctive sound.

The trained seer, who is able to sense the chord, attunes his own vehicles for the moment exactly to it, and then by an effort of will sends forth its sound. Wherever in the three worlds that man who is sought may be, this evokes an instantaneous response from him. If he be living in the physical body, it is quite possible that in that lower vehicle he may be conscious only of a slight shock, and may not in the least know what has caused it. But his causal body lights up instantly—leaps up like a great flame, and this response is at once visible to the seer, so that by that one action the man is found, and a magnetic line of communication is established. The seer can use that line as a kind of telescope, or if he prefers he can send his consciousness flashing along it with the speed of light, and see from the other end of it, as it were.

The combination of sounds which will produce a man's chord is his true occult name; and it is in this sense that it has been said that when a man's true name is called he instantly replies, wherever he may be. Some vague tradition of this is probably at the back of the idea so widely spread among savage nations, that a man's real name is a part of him, and must be carefully concealed, because one who knows it has a certain power over him, and can work magic upon him. Thus also it is said that the man's true name is changed at each initiation, since each such ceremony is at once the official recognition and the fulfilment of a progress by which he has, as it were, raised himself to a higher key, putting an additional strain upon the strings of his instrument, and evoking from it far grander music, so that thenceforward his chord must be sounded differently. This name of the man must not be confused with the hidden name of the Augoeides, for that is the chord of the three principles of the Ego, produced by the vibrations of the ātmic, buddhic and mental atoms, and the Monad behind them.

In order to avoid such confusion we must keep clearly in mind the distinction between two manifestations of the man at different levels. The correspondence between these two manifestations is so close that we may almost consider the lower as the repetition of the higher. The Ego is triple, consisting of āṭmā,

buddhi, manas, three constituents each existing on its own plane—the āṭmā on the nirvāṇic, the buddhi on the buddhic, and the manas on the highest level of the mental. This Ego inhabits a causal body, a vehicle built of the matter of the lowest of the three planes to which he belongs. He then puts himself further down into manifestation, and takes three lower vehicles, the mental, astral and physical bodies. His chord in this lower manifestation is that which we have been describing, and consists of his own note and those of the three lower vehicles.

Just as the Ego is triple, so is the Monad, and this also has its three constituents, each existing on its own plane; but in this case the three planes are the first, second and third of our system, and the nirvanic is the lowest of them instead of the highest. But on that nirvanic level it takes to itself a manifestation, and we call it the Monad in its atmic vehicle, or sometimes the triple ātmā; and this is for it what the causal body is for the Ego. Just as the Ego takes on three lower bodies (mental, astral, physical), the first of which (the mental) is on the lower part of his own plane, and the lowest (the physical) two planes below, so the Monad takes on three lower manifestations (which we commonly call ātmā, buddhi, manas), the first of which is on the lower part of its plane, and the lowest two planes below that. It will thus be seen that the causal body is to the Monad what the physical body is to the Ego. If we think of the Ego as the soul of the physical body, we may consider the Monad as the soul of the Ego in turn. Thus the chord of the Augoeides (the glorified Ego in his causal body) consists of the note of the Monad, with those of its three manifestations, ātmā, buddhi, manas.

It must of course be understood that the chord cannot be accurately considered as sound in the sense in which we use that word on this plane. It has been suggested to me that an analogy which is in some respects better is that of the combination of lines in a spectrum. Each of the elements known to us is instantly recognisable by its spectrum, in whatever star it may appear, no matter how great the distance may be—so long as the lines are bright enough to be seen at all. But the chord of which we have been speaking is not actually either heard or seen; it is received by a complex perception which requires the practically simultaneous

activity of the consciousness in the causal body and in all the lower vehicles.

Even with regard to ordinary astral perception it is misleading (though practically unavoidable) to speak of 'hearing' and 'seeing'. These terms connote for us the idea of certain sense-organs which receive impressions of a well-defined type. To see implies the possession of an eye, to hear implies the existence of an ear. But no such sense-organs are to be found on the astral plane. It is true that the astral body is an exact counterpart of the physical, and that it consequently shows eyes and ears, nose and mouth, hands and feet, just as the latter does. But when functioning in the astral body we do not walk upon the astral counterparts of our physical feet, nor do we see and hear with the counterparts of our physical eyes and ears.

Each particle in an astral body is capable of receiving a certain set of vibrations—those belonging to its own level, and those only. If we divide all astral vibrations into seven sets, just like seven octaves in music, each octave will correspond to a subplane, and only a particle (in the astral body) which is built of matter belonging to that subplane can respond to the vibrations of that octave. So 'to be upon a certain subplane in the astral' is to have developed the sensitiveness of only those particles in one's astral body which belong to that subplane, so that one can perceive the matter and the inhabitants of that subplane only. To have perfect vision upon the astral plane means to have developed sensitiveness in all particles of the astral body, so that all the subplanes are simultaneously visible.

But even though a man has developed the particles of one subplane only, if those are fully developed he will have on that subplane a power of perception equivalent to all of our physical senses. If he perceives an object at all, he will in that one act of perception receive from it an impression which conveys all that we learn down here through those various channels which we call the senses; he will simultaneously see, hear and feel it. The instantaneous perception which belongs to higher planes is still further removed from the clumsy and partial action of the physical senses.

In order to see how the chord helps the clairvoyant to find any given person, it must also be understood that the vibrations which cause it are communicated by the man to any object which is for some time in close contact with him, and therefore permeated by his magnetism. A lock of his hair, an article of clothing which he has worn, a letter which he has written—any of these is sufficient to give the chord to one who knows how to perceive it. It can also be obtained very readily from a photograph, which seems more curious, since the photograph need not have been in direct contact with the person whom it represents. Even untrained clairvoyants, who have no scientific knowledge of the subject, instinctively recognise the necessity of bringing themselves en rapport with those whom they seek by means of some such objects.

In the case of the vision described last month the letter which led to the investigations was the link with the writer. It is not necessary for the seer to hold the letter in his hand while examining the case, or even to have it near him. Having once held the letter and sensed the chord, he is able to remember it and reproduce it, just as any one with a good memory might remember a face after seeing it once. Some such link as this is always necessary to find a person previously unknown. We had recently another case where a man had died somewhere in the Congo, but as no photograph of him was sent by the friend who wrote about him, it was necessary first to seek that friend (somewhere in Scandinavia, I think) and make a contact in a roundabout way through him.

There are, however, other methods of finding people at a distance. One which is very effective requires higher development than that just described. A man who is able to raise his consciousness to the atomic level of the buddhic plane there finds himself absolutely in union with all his fellow-men—and therefore of course among the rest with the person whom he seeks. He draws his consciousness up into this unity along his own line, and he has only to put himself out again along the line of that other person in order to find him. There are always various ways of exercising clairvoyance, and each student employs that which comes most naturally to him. If he has not fully studied his subject, he often thinks his own method the only one possible, but wider knowledge soon disabuses him of that idea.

C. W. L.

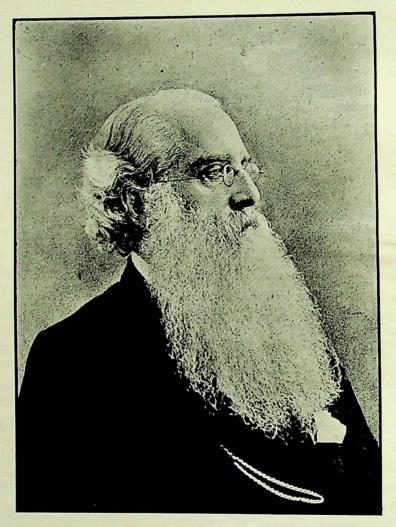
#### THE PLACE OF PEACE.

[Miss Maud MacCarthy has given us the following, which she found among the papers of her late brother, who passed away on the 5th March, 1909. Had he remained with us, it was his heart's wish to devote the fruits of a fine education and the zeal of a loyal nature to Theosophy he loved so well. Since he is gone from here, these early attempts may serve to link him closer to us, with whom he even now co-operates, though in another world.—Ed.]

Turn inwards for strength and consolation: put all argument aside. Every link in a chain of reasoning adds one more item of the external world to burden and weigh down the soul; for the lower reasoning is necessarily founded on matters concrete, and no man may hope to plumb the depths of the material world. reason under such circumstances is as if a man were to hope, by rolling a snow-ball over a wide snow-covered plain, to gather thus in one well-rounded and comprehensive mass every flake of snow from the ground, and disclose it in its true nature and nakedness: how soon would he discover that no unaided effort of his own could stir the rapidly increasing ball, yea, presently twenty men could not avail to move it an inch! Seek not to become involved in the multiplicities of reasoning; you will not thus lay bare the true nature of the soul. Trust rather to the naked instinct of the heart welling forth from some pure deep hidden spring; you will never fail to know these true waters; in them is no trace of bitterness, and the smallest draught will revive your fainting spirit. Seek for the spring and you will strike it, for it is deep in the bed-rock of every soul, it is indeed the mainspring at the root of all. And if, as you would fain delve for the spring in the depth of your nature when the outer would seems dark or cruel, the superincumbent soil and rock prove too obstinate to your digging, then seek the same spring as it wells forth elsewhere from some inspired spot, and immediately the confined water will trickle forth, or perhaps even burst out, flooding and cleansing all that it touches, and imparting a new light to things seen in its crystal stream. Of this I am certain: this day has proved the truth of this to me. Mentally harassed and depressed, in despair I opened my Imitation of Christ at random, and read chapter 23, Book III. Then at last I felt at peace with myself and the world.

"Be desirous, my son, to do the will of another rather than thine own. Choose always to have less rather than more. Seek always the lower place, and to be inferior to everyone. Wish always, and pray, that the will of God be done in thee. Behold, such a man entereth within the borders of peace and rest."

CHARLES W. MACCARTHY.



H. S. OLCOTT.

# THEOSOPHICAL WORTHIES.

HENRY STEELE OLCOTT.

N any account of prominent Theosophists the name of H. P. Blavatsky must inevitably stand first; but just as certainly the second name on the list must be that of Henry Steele Olcott. He shared with her the honor of founding the Society, and if through her came the teaching, the spreading of which was the object of its existence, it was his administrative ability which made that existence possible, his hand which steered the theosophical ship over many a stormy sea and through many a difficult passage. He had been prepared for his position not only by the special work of the earlier years of this life, but also by previous incarnations in different parts of the world in which he had held positions curiously parallel—always connected with the preaching of a great religion, yet never himself the preacher, but the administrative officer whose work made the teaching possible.

He was born-this time-at Orange, in the State of New Jersey, on August 2nd, 1832. He appears to have devoted himself at first to agriculture, not merely theoretically but very practically as well. I remember his showing me a ring which he told me had been broken on his finger while actually holding the plough. He appears to have worked upon the model farm of Scientific Agriculture at Newark, and with sufficient success to attract attention, since at the early age of twenty-three the Greek Government offered him the chair of Agriculture at the University of Athens-which, however, he did not accept. Indeed, he declined several good positions which were offered to him, even the directorship of the Agricultural Bureau at Washington. He did, however, accept a post as associate agricultural editor of the New York Tribune, and (though we can hardly suppose that to have been included in his agricultural duties) he represented that newspaper at the execution of the celebrated John Brown—thereby unquestionably risking his life for its sake.

The outbreak of the civil war turned his thoughts from the tilled field to the field of battle. He joined the northern army, and fought through the North Carolina campaign, but after that the Government withdrew him from active service, and set him the far more dangerous task of investigating frauds in some of the military departments. He spent some years in this work, in which

he was most successful. He received thanks and testimonials from very high officials for the thoroughness and honesty with which he carried through the very difficult business entrusted to him. He was appointed special commissioner first of the War, and then of the Navy, Department, and his services were as highly appreciated in the latter as in the former. When his work there was done, with the marvellous versatility of the American he made yet another complete change of profession, and became a very successful lawyer. At the same time he still continued to do occasional literary work, for it was when he was reporting the Eddy manifestations that he first met Madame Blavatsky, and thus inaugurated the final stage of his life for which all these others had been but preparatory.

His first Theosophical work seems to have been to help Madame Blavatsky in the writing of the great book Isis Unveiled—an experience during which he acquired an immense mass of varied information. The two companions worked together for three years in America, and a very wonderful time it was, as may be read in the first volume of Old Diary Leaves. Madame Blavatsky was at this time constantly performing some of the extraordinary phenomena which were afterwards so grossly misunderstood and misrepresented, and as the Colonel always took the keenest interest in such things he revelled in the unparalleled opportunity offered to him. During this time also he had the privilege of meeting again the Master whom he had known so well and served so faithfully in far-off lands and in other lives; and from this time onward his devotion to that Master never faltered or failed, but remained ever the strongest characteristic of a strong unselfish life.

In 1878 the Founders of the Society decided to move its Headquarters to India, where they were received with great enthusiasm. This move brought a great change into the Colonel's life. In America he had been chiefly engaged in desk work, and in learning and assimilating the wonderful new philosophy which altered so entirely his outlook on life. Now he had to teach as well as to learn, to come out before the public as a lecturer, as the director and organiser of a great Society which spread with remarkable rapidity. He devoted himself utterly to the welfare of that Society for the remaining twenty-nine years of his life, and they

were twenty-nine years of very hard work, of almost incessant travelling and lecturing in all parts of the civilised world. In the intervals which he allowed himself to spend at his home in beautiful Adyar he was no less incessant in his labors, constantly planning for the improvement of the Headquarters, pulling down, rebuilding, adding a room here and a new department there, reaching always towards the great ideal of a spiritual and educational centre which he had ever in his mind.

To him was due the formation of the Adyar Library, and the erection of the stately building in which it is housed; it was he who arranged the impressive opening ceremony of that librarya ceremony actually unique in the world's history up to that date, because of the willing co-operation of representatives of all the great religions-except one. Buddhist Monks from Ceylon, Hindū Pujāris from one of the great southern temples, Zoroastrian Mobeds from Bombay, and Muhammadan Mullahs from the Deccan, all joined to bless the new venture, each performing the ceremony of consecration according to the rites of his own religion, but also each joining in the rites of the others, fully admitting them as standing on an equality with his own. The omission of the Christian religion on this occasion was no fault of the Colonel's, for he asked certain priests to attend as representatives, but received the discouraging answer that the other people were heathens, and that it would therefore be impossible to appear with them in public and take part in their ceremonies!

Another piece of work, the importance of which has never been properly appreciated by the majority of the Society, was the drawing together of the two great divisions of the Buddhist Church. The Northern and Southern Churches had been separated for ages in doctrine as well as in practice, and it is due solely to the Colonel's exertions that they stand now upon a common platform, for he drew up a declaration of the fourteen essential points of the Buddhist faith, and obtained to this the signatures of the leaders of both Churches. He also arranged that a certain number of the young men wishing to enter the Order of Monks in either of the Churches should be sent to study under the teachers of the other, in order to bring about fuller knowledge by each of the other, and greater mutual comprehension. Few people in

western lands have any idea of the importance of this result. If the Pope and the Archbishop of Canterbury could be induced each to acknowledge the other as of the true faith and in every way his equal, and if they could agree upon a creed to which both would attach their signatures as containing everything essential in Christian doctrine, we should regard it as a historical event of the first order and of world-wide import; yet the number of people who would be affected by such a rapprochement would be only about half as great as the number of those brought into religious harmony by this one act of Colonel Olcott's.

He was always a great friend to education. To him was due the great Buddhist educational movement in Ceylon, which has founded three colleges and over two hundred schools, at which some twenty-six thousand children are now being taught. Ever the champion of the poor, the despised and the oppressed, he also took up enthusiastically the question of the education of the neglected pariahs; and though this movement is as yet but in its infancy, it has already five schools working very effectively in Madras. When people in the West can be brought to understand what it is that is being done for the pariah, and how sore is the need of it, there can be little doubt that funds will flow in as they should for the endowment of these schools, in which, by the very nature of the case, the pupils can never pay for themselves.

Another very prominent characteristic in him was his strong sense of the duty of impartiality in his position as President of the Society. A man of intense and definite convictions on most points of public policy and social progress, he was yet meticulously careful never to pledge the Society to any of his own opinions—never even to express those opinions when speaking in its name.

Naturally many important and difficult questions came before him for decision, and I myself can bear testimony to the painstaking care which he devoted to their consideration, and the amount of thought which he lavished upon them before pronouncing judgment.

The Colonel's final illness was a long one, for his physical body was strong, and he sank but gradually into the peace of death. He endured most brayely and patiently much suffering and weariness, but through it all his one thought was always for the welfare of the Society which he so loved. His last days were cheered by frequent astral visits from his old colleague H. P. Blavatsky, and on several occasions by the gracious presence of the Masters whom he had so faithfully served. And when, on February 17th, 1907, at last came the moment at which he was to lay down the burden of the flesh, the Great Ones came and stood around his bed; all who had at different periods of his life directed his studies-the Kingly Teacher under whose orders both he and Madame Blavatsky had specially worked, together with the gentle Brahmana to whose erudition The Secret Doctrine owes so much, and the Egyptian Master who had taken charge of the Colonel in earlier days-all these, with H. P. Blavatsky herself, were there to receive him and to welcome him as he returned victorious from the battle of his earthly life. Soon he will come again to carry on to greater heights the work which he has so well begun, and those who labored under him this time may well have the opportunity of serving with him then, if they but take to heart the lesson of his life-the lesson of unswerving loyalty and whole-souled devotion to the great cause which was always for him the one thing to which all else must yield, for which he stood ever ready to sacrifice ease and comfort and even life itself. Faithful unto death in this life as in that other lived so long ago, he stands before us as an exemplar of courage, loyalty and unselfishness. For the great Masters he lived, he lives and he will live; when once more he raises Their banner, may we have strength to follow him as he has followed Them!

C. W. L.



## ROUND THE VILLAGE TREE.

#### THE STEALING OF PERSEPHONE.

A LEGEND OF GREECE.

ON the hills of Olympus was dispute. Zeus, the Father of Gods and men, sat listening on his throne; Eros lay weeping at his feet; Hera, the ox-eyed, sat gloomily in the background; Hermes stood by ready for flight, and listening eagerly to Pallas Athene, who vehemently urged on the assembled deities some decided course of action.

The circumstances were these: Demeter, the fruitful Earth-Goddess called by the Latins Ceres, or Bona Dea, the good Goddess -had just embraced the knees of the cloud-compeller, and had craved his mighty aid; and she stood now waiting the answer to her appeal, and vowed by her corn and her golden fruit that famine should visit earth, and the high Gods fail of their accustomed offerings, if succor were not given her in her distress. For as her fair daughter Persephone wandered with her maidens over the plain of Enna, gathering the fragrant blossoms of that garden of Sicily, an earthquake had rent the ground at her feet, and from the yawning gulf had uprisen Aides, the dark Ruler of the netherworld. He had leapt from his chariot, drawn by four black horses from whose nostrils darted fire, and, clasping the shricking maiden in his arms, had carried her in a whirlwind across hill and dale till he reached the Cyanian fount, and drove his chariot into the terrified waters, till they fled before the hoofs of his trampling steeds, and opened a way for him to pass into the dark Kingdom which he ruled. Near this fount had Demeter found her daughter's veil, tear-sodden, and Arethusa the nymph revealed to her the theft committed by dark Aides, and the place of her sad child's abode; for Aides had wedded Persephone, sore weeping,

and she dwelt now in the dim Elysian fields, and bewailed the fair sunshine and the cool, soft airs of earth.

Thus had spoken Demeter, loud lamenting, and in vain had Zeus striven to win her favor for her enforced son-in-law, the mighty King of the Shades and of all the dead. Then had grey-eyed Pallas Athene pleaded the mother's cause, and in her wisdom she advised that if no food grown in the dim twilight of Aides' realms had passed the earthly lips of Persephone, she should be free to re-ascend to the upper world and dwell as before in her mother's home. And as she spoke Zeus bowed his mighty head, and Olympus shook and trembled at the awful sign of confirmation.

So Demeter fled earthwards in her dragon-chariot, and descended into the twilight and sought Aides in his gloomy halls. But lo! Persephone, as she walked through the Elysian fields, had seen a pomegranate, red and luscious, and, plucking, she had eaten thereof a seed ere she cast it from her in loathing, remembering the soil on which it grew. Therefore the mother returned weeping, and hid herself away from all men's eyes. Then famine spread her dark wings over the land, and the corn withered ere it was grown, and the fruit dropped unripened to the ground, for the mighty heart of the Earth-Goddess was crushed within her, and her face was turned away from the land she had made fertile with her smile.

At length Zeus called to him Hermes, the swift-footed messenger of the Gods, and he bade him haste to Demeter and bid her seek Aides once again, and pray him to set his fair wife free six months out of each rolling year, that so she might dwell in the light with her mother awhile, and then again brighten with her presence the gloomy shades below; and if Aides would listen to this prayer, then would Zeus, as dowry for blue-eyed Persephone, bestow on her lord the fair Sicilian Island where his eyes had first rested on the maid. So Hermes, wing-footed, hasted to Demeter, and bade her once again seek to bring her daughter home. And again Demeter sought the shades, and found Aides sitting lonely on his throne, with his three-headed hound beside him, mourning that Persephone would not be comforted. And when he saw the mother weeping, and the two fair women clasped in each other's arms, Aides sighed and bade his bride go earthward if she

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would, and for six months she should dwell in the sunlight, and for six months should reign in her husband's halls; so should the earth be no longer sorrowful, and famine should be scourged back to her icy cave.

And so it was. And each spring Persephone comes back to the earth, and the flowers spring up to greet her, and the full ear and the golden fruit ripen under Demeter's smile as she dwells by her daughter's side. And when harvest is over, and Demeter has showered on mankind her blessed gifts, then Persephone quits the light of the sun and seeks her husband's realms, dwelling in peace therein while the wild winds of autumn storm, and the snow and rain come down; and winter over and gone, her voice from below wakes the violets and the snow-drops, her heralds, and when the cowslip bells are ringing, Persephone lifts her face to meet her mother's kiss.

A. B.

### STORIES FROM THE HISTORY OF CEYLON.

### VIJAYA'S LANDING.

In India the sun burns hotly all the year round and the moon shines so brightly that one might think the sun, before leaving, had turned back once more to give the moon a double quantity of light. There in India, the moon throws such a beautiful silvery sheen on the palm-leaves and makes the shadows of the wide-spreading tamarind-trees so black, that the shining little devas and devis, after playing in the bright moonlight, can hide themselves quickly in the deep shadow, so that a son of the earth passes them by unawares.

In this land of mystery and solemn beauty, there lived long, long ago, perhaps 2,400 years ago, a King with the name of Sinhabāhū. The name of his Queen was Sahasivaṭī, and she was really his sister.

They had thirty-four children, of whom the eldest was named Vijaya and the second Sumiţţa.

Vijaya was a very strong, healthy boy. But I am sorry to say that he was also in his youth a very wilful and naughty boy, who gave a great deal of trouble to his parents. As he was however very strong and also very clever, his father made him sub-King, while he was still very young; for the poor King needed a great deal of help in his country, which consisted to a great extent of jungle and swamps. These he wanted to turn into fertile and useful land, so that his faithful subjects should have a happier life.

Vijaya was very clever in supervising the workmen and showing them how to fell trees and remove their roots. He understood also how to turn swamps into tanks, which the monsoon-rains were to fill with water, so that the poor people could water their paddy-fields in the dry season. In this way they could have two paddy harvests each year, and they need not starve. These poor people were really very easily satisfied, for when they had their rice, boiled in water and some salt with it, and some roots or bread-fruits, then they were quite happy.

Now the state of affairs would have been quite pleasant if Vijaya had attended to his business faithfully. But he got very tired of it and commenced a great deal of nonsense. He gathered a crowd of youths round him who were just as wild as he was himself. They dressed up like wild men, frightened the women and children by pretending to want to rob them and carry them away, and did many other foolish and unlawful things.

The poor villagers came running to King Sinhabāhū, and complained bitterly about his disobedient and mischievous son, and asked him to forbid his cruel play. Three times the King pardoned his son, because he promised to behave better, but when he always fell back again into his former bad ways, Sinhabāhū got very angry. He had half the hair and the beard of Vijaya and his companions shaved off, and put them on board a ship, which was then sent adrift on the ocean, calling after them: "Vijaya, go and find yourself another country. I cannot govern in harmony with such an unruly son. Besides, I have other sons who will behave better than you do, and will help me more."

The wives and children of Vijaya's companions were also put on ships and they landed in different parts of India, where they were kindly welcomed, and where they remained and settled.

Vijaya and his seven hundred companions landed at the port of Suppāraka (Jambuḍvīpa), but they were driven away again by the

people there on account of their bad behavior, and for the second time they were adrift on the ocean.

This was really a very sad state of things. They were carried by the currents further and further away from the coast. Sea monsters surrounded them, very eager to swallow them up, and the wind was beginning to howl fearfully. They were afraid that they would never reach land again, and they began to repent of their unlawful deeds. Now they made up their minds to become better men, if they could only find some land. Many days and nights they drifted. Their provisions were at an end, and they were very hungry, very sad and very repentant.

At last one day, when the sun was just rising over the sea, it shone on something high that seemed to rest on the water. When they came a little nearer, they saw that it was a mountain. (It was really our dear Adam's Peak which they saw.) After a few more hours they saw in the far distance something green, and they discovered that high palm-trees were waving their slender branches at them as a welcome.

You can imagine how glad they were. Soon they were near enough to the land to be able, half-swimming and half-wading, holding their weapons over their heads, to reach the shore, where they sank on their knees, thanking the Gods for their deliverance from the great dangers of the sea and from starvation.

Vijaya put his hands on the earth as a sign that he took possession of the land, and when his palms looked copper-colored from the red soil, he called the land *Tambapanni* (red-earth).

Now they wandered to and fro on the beach, which looked very beautiful. Tall cocoa-nut palms were growing quite near the sea and white sea-lilies nodded at them kindly. Luckily they found some cocoa-nuts on the ground, which had been thrown down by monkeys. They refreshed themselves with them, and then they took counsel what they should do. They thought it best to go one by one into the jungle with their weapons, bows and arrows, and try to hunt for some game.

When they were looking around, they saw, sitting under a palm-tree, a reverend Monk, who was praying fervently. They were wondering where he came from, and well they might, as he was indeed a messenger of the Lord Buddha Himself, who just

this very day had left His mortal body behind Him. In the assembly of the Devas He spoke to Sakka, the King of the Devas, thus: "To-day Vijaya, the son of Sinhabāhū, has landed with seven hundred followers in Lankā. I know that my religion will be established in Lankā, and therefore I ask you to protect them and Lankā."

Sakka assigned for the protection of Lanka the Deva Uppalavanna, and he it was who, in the garb of a devotee, appeared to Vijaya and his followers.

They approached him reverently and the Monk spoke to them as follows: "Be greeted, Vijaya. I have been sent here by the Gods to protect you and your followers, if you will govern this beautiful Island wisely and justly. But as the Yakkhas and Nāgās, who are living here, might try to injure you, I will give you all a holy charm, so that they cannot harm you."

Saying this, he sprinkled water out of his jug on them and tied a thread round their left arms. While they were prostrating themselves before him, in order to thank him, he disappeared suddenly. They wondered what had become of him, but they could not find him anywhere.

### ADVENTURE AT THE YAKKHA-TANK.

As agreed before, one of the followers of Vijaya went into the jungle, and after having walked on for a few minutes he saw a brown dog coming towards him, which sat down before him, wagged its tail, and looked at him with its clever eyes.

"Where there are dogs, there ought to be people also," thought the youth. He followed the dog, which was now running ahead of him.

"And the people must be kind also," he thought further, "for the dog is very friendly and not at all wild."

But first let me tell you how the dog came to be there. It is really a very strange story. On this Island, which is our dear Lankā, there lived at this time two strange kinds of beings, called Yakkhas and Nāgās. These beings had the power of making themselves invisible, and they could show themselves in any shape they chose. Kuvenī, a Yakkha Queen, who was always waiting for shipwrecks and used to devour the poor sailors if they managed to land in Lankā, had heard from her spies (whom she

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always sent out) that a great many young men had been shipwrecked and had swum to the shore. She was now very happy, and had sent one of her servants, in the shape of a dog, to the shore to entice the young men to her tank. That he succeeded in bringing the first young warrior with him we know already, and we must see now what happened further.

So we will return to our young man. He followed the dog to the tank where they stopped. The tank looked very inviting to the youth. He threw off his weapons and his clothes and jumped in, in order to take a cleansing and refreshing bath, after his long and dangerous voyage. He ate some of the Lotus-roots from the tank and drank from the cooling water. When he had refreshed himself, he looked for his weapons, the dog and his clothes; but to his astonishment both the weapons and the dog had disappeared.

Throwing his clothes over him, he was searching for his weapons, when Kuvenī, who had changed herself into a dreadful monster, jumped at him and wanted to devour him. As he had no weapons, the poor youth would have been in a dreadful plight, had not the charm, which the messenger of the Lord Buddha had tied on his arm, saved him. He raised his left arm up against her, and she recoiled. The charm was stronger than her power. He was saved.

However, she had him thrown into a dark prison, and she sent out the dog again to entice another young man to the Lotus-tank, hoping that she would be luckier with him.

The dog succeeded in bringing to the tank, all the followers of Vijaya who had gone, one by one, into the forest; but she could not harm any one of them, on account of the charm. All of them were thrown into the same dark cave, and they were hoping that their brave Prince Vijaya would surely free them soon.

Vijaya himself was still sitting under the same palm-tree under which the devotee, the messenger of the Lord Buddha, had given them the charm, and he waited for his companions to come back.

Just before sunset, when none had returned, he grew anxious, . took up his five weapons of war, put his arrows into his gilded belt, and plunged into the jungle, where he found the same brown dog, which guided him to the same tank in which his followers

had bathed. He himself, however, did not jump into the water although it seemed very inviting, for he noticed that the traces of many feet were leading *into* the tank, but none away from it.

He was looking around keenly, when he saw sitting under a tamarind-tree a Nun, who was spinning a thread very diligently, modestly looking down upon her work. It was again Kuvenī, who thought that she had to use different tricks to capture the Prince. Vijaya was not beguiled by her, but jumped at her furiously and shouted: "It is thou, wretch, who hast carried away my friends. Die!" Half frightened to death, Kuvenī begged for her life, and swore by her Yakkha oath, that she would release all his followers and serve him for ever if he would spare her life.

At last Vijaya became pacified. Kuvenī freed all the captured men from the dark cave in which they had been confined, and she herself served Vijaya with dressed rice and other eatables which she had secured from wrecked vessels. The Yakkhas themselves did not know how to grow paddy. Her servants had to wait on Vijaya's friends, and so they spent the first night in Lankā festively, being very grateful that the Gods had allowed them to find such a nice country after their dangerous voyage.

At last they lay down round a fire made of dried cocoa-nut leaves, for they would not go into the Yakkha huts, which were offered to them, for fear of treachery.

#### KUVENI.

Kuvenī in the meantime had found out Vijaya's power, and thought that it would be wiser to be submissive. She calculated that if she were to make herself look beautiful, then he might marry her and make her his Queen, and then she could give him her kingdom quite willingly, being herself a Queen. She knew very well that if she did not do so he would take her kingdom by force, and then she would lose everything.

So, when morning came, she came towards him as a beautiful young maiden, adorned with all her jewels and dressed in a beautiful red asoriya, which was gracefully draped round her slender figure.

Vijaya, who was just waking from his sleep, at first believed her to be a Devī, so beautiful she looked when she was standing

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before him. He liked the appearance of the Yakkha Queen very much, and he accepted her and her kingdom willingly.

Vijaya and his companions set at once to work to make themselves at home. They cut down trees, built better houses, cleared the forest partly, planted paddy, made new tanks for irrigation and lived quite contentedly with their work and in their new home.

One night Vijaya heard music in the distance. He enquired from Kuveni about the cause of it. She answered: "In the neighboring country, a Yakkha Princess is just being given in marriage to a Yakkha Prince. There will be a seven days' festival, and if you wish it I will give that part of the country also into your hands. Even if you should not see the Yakkhas, I will go amongst them during their wedding-festival, and I will give you a sign by a Yakkha call. Then you and your companions can kill them with your swords very easily."

Vijaya was quite delighted with this proposal, and the following night he did what Kuvenī advised. He killed most of the Yakkhas and the others fled. Thus he became ruler over the whole of Lankā.

Vijaya might have been quite happy with his Yakkha Queen if he had not sometimes thought with regret that she was not really a human being, and only kept herself young and beautiful by her magic arts. She had borne him also two children, a boy and a girl, but these children did not look much like other children, with their rough hair and their dark brown skin; they were so very, very ugly!

Also his subjects urged him continually to be crowned King of the Island. He really deserved to be King, for he had already done very much for the Island, and large tracts were already under paddy cultivation. He had a palace made of trees and boards and laid out with beautiful mats, curtains and various cloths; but every time when his subjects pressed him on the subject of being crowned, he answered that it was not possible, because he had not a Queen-Consort of equal rank with himself.

### THE CORONATION OF VIJAYA.

The ministers of Vijaya, who always received the answer that he could not consent to be crowned, sent secretly a deputation to the King of Madura, in South India, who was a relative of Vijaya, asking him to send his daughter to be Queen of Lankā. King Pāndava of Madura, after consulting his ministers, resolved to send his daughter Vijayī as bride of Vijaya. Seven hundred noblemen of Madura also consented to send their daughters with the Princess, and a beautiful ship was fitted out for them. With their servants and numerous and precious presents they started for Lankā.

When Vijaya was informed of the landing of this Princess, he explained to Kuvenī that she could not reign together with the real Queen. He offered to provide for Kuvenī in any part of his country, and to retain the two children. But Kuvenī, breaking out into loud lamentations at losing him, for whom she had betrayed the Yakkhas, took her two children and wandered into the forest. She came to the gates of a Yakkha town called Lankāpura, and asked for admission. But she was recognised, and, fearing that she would betray them again, one of the Yakkhas killed her.

The two children, however, escaped into the jungle and were never seen again. But it is said that the Veddahs, of whom there are about four thousand still living in Lanka, are their descendants.

The Princess Vijayī and her seven hundred virgin followers were received with great joy in Lankā. A grand wedding was celebrated, at which not only did Vijaya marry Vijayī, but also the seven hundred followers of Vijaya married the seven hundred virgins sent from Madura with the Princess.

With great pomp the coronation festival of Vijaya and Vijayi was celebrated, and for thirty-eight years Vijaya reigned over Lankā. He had given up all his bad ways. His subjects loved and honored him, and his country was in a flourishing condition, when he passed away about the year 120 from the Nirvāna of our Lord Buddha.<sup>1</sup>

This is the story of the first King of Lanka, who landed near Puttalam and took possession of the Island. He called his capital Tammannanuvara, which was situated a few miles from Puttalam.

(To be continued.)

M. MUSÆUS HIGGINS.

<sup>1 543</sup> B,C,

## ARMINIUS VAMBERY.1

Professor of Oriental Languages in the University of Budapest.

PERHAPS some of our members who are visiting beautiful Budapest in May would like to hear something of one of its most distinguished citizens, once the poor lame Jew boy, who amidst inconceivable difficulties attained a European celebrity by his own most extraordinary ability.

"Thou canst not and darest not be an ordinary man. The spirit of thy learned father is in thee," said his poor and uneducated, but capable and noble-hearted mother, to her little ten-year-old son.

One of the most touching features in this Story is the constant remembrance Vambéry retains of this devoted struggling mother, who had to keep the family in the absence of practical ability in the learned father. She was a woman of curious contrasts of character. Brave, resolute, far-seeing, she was also very superstitious. If a thunderstorm came in the night, she would get up, light her candle, open her bible at the story of the creation and appeal to the Creator: "Behold! O God, Thou hast created the world, destroy not Thine own handiwork." Her son inherited her wonderful memory, and to aid the family exchequer he became a tutor at the age of ten years. He was thoroughly acquainted with the Pentateuch, reading, writing and arithmetic at this early age, and at thirteen he had "learned by heart and translated whole volumes of Hebrew," and had read many German books.

His first situation was with a tailoress, to whose son he taught Hebrew in return for initiation into the mysteries of sewing. This not proving renumerative, he determined to leave home that he might at least relieve his mother of his keep. He was offered a situation in a village, two hours from home, by a Jewish innkeeper, but he looked so young and small even for his age, that the man shook his head and said it would not do. Another Jew, however, who knew the boy, said: "Never mind the outside—the lad is crammed full of learning; if your son has a spark of intelligence in him, he will get on well with him." So he remained there for six months, very much ill-used, with all

<sup>&</sup>lt;sup>1</sup> The Story of my Struggles published by Fisher Unwin, London.

sorts of menial duties to perform in addition to his tutor's work. He brushed the clothes and blacked the boots of the family and was generally the boy-of-all-work. At the end of six months he returned home with his earnings of eight florins (16s.) in his pocket!

At the age of thirteen, Vambéry went to school at S. Georghen. "My sojourn in S. Georghen gave me the first proof of how much youth can bear. Hunger, cold, mockery and insult (on account of his Jewish birth), I experienced them all in turn." So far as the instruction he received went, there was no difficulty for him. In return for the crusts of bread given by his school-fellows, he helped them with their lessons.

He left the school in less than two years with his certificate containing the classification "eminent".

He studied in Vienna and Presburg, and by the time he was fifteen he knew four languages-Hungarian, German, Slav, Hebrew, besides using with ease the Latin tongue for general conversation. This remarkable facility for the acquisition of languages and his retentive memory were the foundations of his future renown, and a means of getting the wretched pittance which kept him in life during his early manhood. His unfailing cheerfulness and his power of song and dramatic recitation were also valuable aids. With these he often paid for the poor beds he occupied and the scanty meals he was able to obtain. He gave lessons to cooks and housemaids and wrote their billets down for them, and in return for these favors he received a good meal. Gradually his fame spread to the lady of the house. His voice having penetrated to the drawing-room, he was called up and made to sing love-songs. His voice, his curly hair and general gaiety made him attractive, and his knowledge of languages obtained pupils for him at the rate of two florins a month, which worked out at about one penny the hour. Later on his salary was somewhat increased and he found that by teaching three hours a day he could manage. to live pretty comfortably in Presburg, and devote eight hours a day to his school. Then came in 1848 the War of Independence, the savage persecution of the little Jewish colony, and the execution of the Hungarian patriots. The schools were all closed, commerce was suspended, and Vambéry fled from the

horrors around him. He was then eighteen and accepted a tutorship with a country family, the first of several similar engagements. During his leisure hours he studied English, French and Turkish, besides Italian.

Being weary of teaching and having saved 120 florins, he was seized with a wild longing for a journey to the East, and determined to start at once for Constantinople. By the kind help of Baron Eötvös, whe had become interested in him and proved a life-long friend, he was assisted to reach Constantinople. His life there is a real romance. Arriving almost penniless, having in fact to obtain food on board the vessel by his recitations, he gradually rose to high position and influence. An intimate in many first-class Turkish houses as tutor, he became a perfect adept in the Turkish language, habits and customs. He was sought after in the diplomatic circles at Pera, and was constantly invited to public dinners and soirées.

In Turkey a man is estimated according to his knowledge and acquirements, and no one troubled himself about the low origin or the poverty of the man who could make himself so generally useful and agreeable. Here everything seems to have been made easy for him. He was allowed to attend the lectures of celebrated exegetists, grammarians and lawyers, and by the knowledge thus obtained he rose higher and higher in the estimation of the Turks, and as he says: "Thus I gained possession of the talisman which has been my guide in all my subsequent journeyings and wanderings." He adopted the name of Reshid Effendi, and was everywhere taken for a Turk.

His account, however, of the mode of life in Constantinople, the separation of the sexes and the absence of any high ideals, leaves one without surprise that he determined to renounce ease and comfort and sally forth again in quest of that "true satisfaction" which he writes "lies in the consciousness of having rendered if only the smallest service to mankind".

Possessed, as Vambéry was, with an insatiable thirst for adventure, he decided to return to Pest, and try to obtain some assistance for a journey to the far East. He had always had a very strong interest in the mysterious origin of the Magyar nation and language. Realising that the similarity between the latter

and the Turkish tongue increases as we journey farther into the interior of Asia, he hoped to be able to prove an identity of origin with the dwellers in that land of romantic charm and warlike legend.

The Hungarian Academy of Sciences, in acknowledgment of his literary work, had made him a corresponding member of the Institution, so when after four years, absence he returned to Pest, they granted him 1000 florins (£100) for his enterprise, and he set off at once for the Persian capital, Teheran.

If this story were not written in a style of such remarkable sincerity and frankness, the record of the adventures, the endurance, the sufferings and the resource of the narrator would be deemed incredible. Calling at Stambul on his way, his Turkish friends did their utmost to persuade him to relinquish his perilous enterprise, but without avail. They did what they could for him, however; Ali Pasha gave him an official commendation, and several other distinguished officials of the Porte gave letters of introduction to the Turkish ambassador at Teheran. He travelled as 'Reshid Effendi,' and was to all appearance a Turkish gentleman.

We have been accustomed to consider that the professors of the Christian religion are the most violent and intolerant of the small details of form and creed which separate them, but the account given in this book shows an even worse state of things among the followers of Muhammad.

The money he had received hardly sufficed for the journey to Teheran. He joined a small trading caravan, in which amidst loathsome surroundings he had, after a hard day's ride, to cook his poor meal of rice with rancid butter and sleep on the cold floor. Added to this he, a man despising all dogmatic religion, had to bear the fury of religious hatred in his character of a Turkish Effendi from the Persian Shiite Mussulmans. He found it necessary at last for his personal safety to adopt the Persian dress and the Shiite incognito.

Greatly disillusioned of his romantic dreams, he nevertheless pursued his journeying and went to Bokhāra right through the Turkoman Steppes, in the character of a roving Dervish, night and day in dread of discovery, which meant death and torture. The marked character of the man who voluntarily subjected himself to

such a life when he might have been easy, comfortable and respected in Constantinople, is strikingly shown. Now and again in the various cities on his route he got a little rest and intellectual society, but for the most part poverty, privation, fatigue and danger were his lot.

This is his description, however, of the physical result of this wild life in the open air: "I could brave wind and rain, heat and cold, without the slightest risk; I slept in the saddle as on the softest bed; I rode on any kind of saddle-beast over hill and dale; nay, I took special pleasure in horsemanship—a thing which, considering my lame leg, is now incomprehensible to me. I swung myself into the saddle of a horse in full gallop; I mounted high loaded mules and camels as if I had been brought up with ropedancers; and I felt safe in company with the roughest specimens of humanity, as if I had lived all my life with vagrants and robbers."

Professor Vambéry has a very warm appreciation for England and Englishmen. Most of our countrymen will have heard of, if they do not actually remember, the enthusiasm with which the great traveller and accomplished scholar was greeted when he came to London. He was the lion of the fashionable drawing-rooms and great country-houses, and was courted by our foremost politicians, scientists and social leaders. He wrote in our papers and magazines, and knew all the foremost men of the day. He looks upon England as the only country where the Jew can feel really at home, for even in the land of his birth he is deeply hurt by the consciousness that a Jew is not looked upon as a Hungarian.

The Story of my Struggles gives one indeed much food for thought. The 'struggle' is truly unending. It is not wonderful that this accomplished man, but persecuted Jew, should come to the conclusion that the religions men profess are rather a hindrance than a help to the human brotherhood which his soul longs to realise.

Now, in the evening of his days, he is refreshed by none of the splendors of the life after death which are dreamed of and actually realised by many touched by the light of Theosophy. Yet he is cheerful and brave. An indefatigable worker, he writes: "If there

be anything which makes the approaching evening of one's life empty and unpleasant it is the grief henceforth no longer to be fit for work . . . . henceforth it is the past only which offers me the cup of precious sweet delight. I see myself as the schoolboy of Duna Szerdahely, hurrying along towards the Jewish school, leaning on my crutch, and warming my half-numbed fingers on frosty winter mornings with the hot potatoes which I carried in my pocket for breakfast. Again I see myself laden with distinctions at the royal table in the palace of Windsor, or Yildiz; dining from massive gold plates and honored by the highest representatives of Western and Eastern Society. Seated all alone, in my lonely room I see myself once more in the turmoil of life and, gazing in the richly-colored kaleidoscope, I am now intoxicated with bliss, then again trembling with fear. In the smallest details I enjoy those blissful moments of delivery from terrible distress, the threatening danger of life-long slavery, or a martyr's awful death. At the end of my life I am fully satisfied with the result of my struggles."

There is pathos indeed in the thought that a man who has developed the immense power of will shown in this life, the wonderful endurance, the persistent patience and ability to carry out his designs, the love and belief in work, should be left to grieve under the delusion that work for him is at an end.

Not so does the Eternal Father waste the faculties that have been so laboriously and painfully, if also joyfully, acquired, by his children.

Courage, brethren! the end is not yet.

URSULA M. BRIGHT.

[Prof. Vambéry is now living at Budapest, and some of our Fellows attending the International Congress which is to be held there, on May 30th and 31st, June 1st and 2nd, may be glad to take the opportunity of paying homage to this great Hebrew scholar. How glad a thing would it be for him if the Sun of Theosophy should rise upon him, and lighten his eventide. ED.]

#### THE DIVINE ALCHEMIST.

"T will not burn, Master!" said the boy.

The night was very still. Outside, all Nature lay in trance, held by the deadly grip of an iron frost; inside, the only sound was the purring hiss of the leaping flame, as it licked and spurted round the great black pot which the boy was stirring.

"It will not burn, Master," he said again, and turned a thin, white face, crowned with an aureole of golden hair, towards the shadows at the far end of the long room.

No answer came to him in spoken words, but out of the blue dimness stole the wail of organ notes, touched softly one after another like the plaint of a human voice, and the boy turned back to his crucible with a sigh, for he knew that it was vain to seek for advice or help while that low cry came stealing like the echo of a soul in pain.

"'Pain and the rapture thereof—joy and its pain!' What does he mean when he says those words over and over as we two sit alone here by the fire?"

The boy grew weary of the effort (made many times before) to solve the riddle, and, flinging himself on the old settle at the chimney corner, gave himself up to dreams, begotten in his sensitive soul by those low, heart-searching tones. Outside, the black frost held, and not a twig stirred in the tense stillness of the midnight hour. Inside, the leaping flames painted walls and ceiling with images of weird and elfin forms, while the boy slumbered with face upturned and angel-like; and the organ notes crept, a dim host on tiptoe, to the place where he lay.

The hours went on, and the fire died down, but still the unseen player in the shadows woke the echoes with his unearthly music; now changing his theme to strange intervals and cadences that spoke of things non-human and alien to the quick pulses of the living and the happy; then again returning to it and building upon it variations in the minor key, but always with the same effect of a voice discarnate, unearthly, and aloof from human passion and desire; a voice crying inarticulately from beyond the boundaries of time and sense upon some unknown destiny, whose secrets lay hid in futurity. At length with the chord of the minor ninth the sound came abruptly to an end, and in the shadows a figure moved

and grew into distinctness in the circle of light from the dying embers. It bent over the sleeping boy and threw a rug over him, piled fresh logs upon the hearth, and in the light of their kindling stood revealed as a man of middle age, tall, strong and muscular, with clean-shaven, ascetic face, features that spoke of power and dominant will, and eyes keen and direct in their glance, though lit at the present moment with the inner light by which the seer and visionary steers his course. Drawing a low seat to the fire, he held his hands to the reviving blaze and spoke aloud, though in low and dreamy tones:

"Pain and the rapture thereof—joy and its pain! Whence come they? And into what common chord, fundamental and essential in the life of humanity, may they be resolved? If I knew that one secret—if in any alembic I might but transmute either or both into That which is neither and both! Then indeed were I the true Alchemist, the Master of life and destiny; and before my knowledge and the spoken word of my Power even the heavens would roll up as a scroll, and the warp and woof on which the Eternal is spun from the thread of human character would shrivel and hang in space like a scrap of charred tinder!"

He paused and hung brooding over the flame, the rapt look of the dreamer deepening in his sombre eyes, one strong hand resting on the shoulder of the boy who lay stretched by his side, the other propping his square chin as he leaned forward, elbow on knee.

The boy stirred and flung his arm across his face to ward off the light from the blazing logs; the shadows crept and crowded dense and silent in the distant parts of the room; and about the organ pipes, high up in the darkness of the vaulted ceiling, a faint radiance, moon-like and elusive, played like the flicker of summer lightning. Again the man spoke aloud in the same low tones, his fingers straying among the boy's curls as he followed the winding mazes of his thought:

"Where is the secret? How is it that I cannot find it? I who have sought it for these forty years, paying for the privilege of the search my youth and its joys, my manhood and its desires, my sleep, my waking hours, my very food itself! What is it, that I may not find it, who have sought it with a desire and an ambition a thousandfold more intense than the desire which brings to other

men success along the lines of earthly power or wealth? I, who have brought to the search the power of a trained scientific brain, the insight of an ascetic, the knowledge of a student of the philosophies and metaphysics of bygone ages, the determination of every fibre of my being! What and where is it—that peace which passes understanding—that white light in which the many colors we know as life may be blent and unified into the radiance of eternity? It eludes me ever—it has all-being and yet no-being—and between the poles of pain and joy I find the many-hued mass of human thought and desire—nor may find anything beyond these two."

He paused again; then went on, his gaze quitting the fire to rest upon the sleeper at his side.

"This boy-this mere child of eleven years of so-called lifeis not he the greatest failure of all my experiments? Taken by me at the age of six months and brought up by me in this room, with no knowledge that in the whole of space there exists another human being or another inch of solid earth! No windows let in the light of day; no voices but the voice of the organ break the silence; no food, save bread, fruit and milk, has ever passed his lips, and those put before him with no suggestion that they are not as indigenous to these four walls as are the couch and table at which he sits! Pain and joy! Desire and the fruit thereof! It was in my mind to see the flowering of a human soul wherein these had no place, and only this night he came to me and stood at my knee, his eyes full of the dumb pain of some hurt or trapped creature: 'Master,' he said, 'what is joy?' I bade him say the word again stringing it on to others, such as oxygen, nitrogen mercury, potassium. 'Joy, my son, is a chemical element, like these others whose nature I have explained to you, yet more potent and subtle in its action than they are. But, tell me, wherefore you ask me this question?' To which he answered, after some thought: 'These other elements, Master, are things you make use of in your experiments; but I have never used them yet, because I am so small and weak. And yet I think-I think, Master, that joy would not hurt me as they might. I think that even I, though I am little, could experiment with joy, if you would give me some.' And so I learned that innate and intimate in his

very nature was that capacity for and desire towards joy which I had so carefully striven to keep from him; and that, sooner or later, if I should continue to exclude it, I must inevitably admit its twin and opposite—pain!"

Sighing deeply, the man rose and began to pace the room to and fro before the hearth, his thoughts engraving themselves in deep lines upon his brow, his lips set and stern with the intensity of his inner communing. Suddenly, as if a hand had been laid upon his shoulder, his attention was arrested, and by a strong compulsion he felt his gaze drawn once more towards the sleeping boy. At the same moment, the latter moved restlessly, opened his eyes with a wide, unseeing stare in their fixed pupils, stretched every limb with slow, graceful movements that seemed to the watcher full of some vague yet poignant memory for himself, and then, drawing himself into a reclining posture on the settle, began to speak, after a gesture or two suggestive of arranging long or flowing drapery about the feet and lower limbs.

"Claudian!" At the word, spoken in a full, soft voice, with a subtle vibration of tenderness thrilling the low tone, the listener started and a strong shiver ran along his spine and made his flesh turn cold with strong emotion. "Claudian! I am here, and I will answer the question which so perplexes thy soul, for to me it is given to-night to point out to thee the road by which may be attained that goal which thy soul so ardently seeks. Hold thou thy peace and hearken awhile, for I know not how long I may hold this frail yet responsive body which I have borrowed from our child while he sleeps. I say 'our child,' Claudian, for this little waif to whom thy Fate guided thee, making use to do so of thy love of experiment and scientific research, is but the same soul to whom we, thou and I, my beloved, did give a physical body long years ago, when as forsworn priest and priestess we lived and loved in far-off Greece in the olden time. Dost thou remember my name, Claudian? Does it stir sleeping memories when thy lips shape it to-day? Eudora! ah, how thou once didst love that one little word! I see thee start and tremble now! Yes, thou didst love it once, and yet dost remember how, flattered and beguiled into falseness by the whim of an Empress, thou didst leave me to starve and die of a broken heart in the prison where she flung me?

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"We have lived more than one life since then, my Claudian; and in each it has been made possible for thee to redeem that past of desertion and faithlessness, but in each thou hast chosen rather to seek for thyself freedom from the life of the senses, which thou hast truly outgrown so far as the urgings of desire thereto for selfgratification. But, my Claudian, thou art not yet free from the chains forged in those bygone years; thou mayst not yet find escape from the pair of opposites between whose two poles the web of human character is spun. The ascetic life which has trained and developed thine iron will; the life of study and research which has given thee the keen brain and intellectual power which all men own and respect—these have but given thee the tools with which to work, and, till thou shalt use them as tools, but one more burden to carry. Thou hast sought to escape from the bondage of joy and pain by eluding them altogether; learn then that not until thou canst endure equally and with unshaken will the touch of both upon thy soul, shall the Way open to thee wherein thou shalt be free to find that white light towards which thy quest is directed. Seek joy and thou shalt find pain, and the long weary road of sorrow and unslaked desire; seek pain and thou shalt find joy, and that joy shall lead thee to the very Portal itself!

"I said that thou wast not yet free to enter into that Portal—and, my Claudian, it is I who hold thee back! Not by my will, for that is now pure of self where thou art concerned, but by the Great Law that is working in all our actions and thoughts, and which none may evade. Not until thou hast made atonement to me for that life's bitter pain, when in my grief and loss I railed upon the High Gods and Destiny and died cursing all but thee—but thee, my beloved!—not until thou hast given up all that life holds for thee in order to compensate for that desertion, may the debt be cancelled and thy soul be free to pass the gateway to that further Path.

"Because I have known this, out of the poor and wretched body which is mine in this life (chosen by me in order to give thy soul the chance to pay all—to pay royally and in one final act) I have craved the boon of this one chance to make it known to thee also. And now my hour is almost done; already I am losing control of this, the only link between my true conscious-

ness and thine. Listen, and remember, for on that memory and on thine own intuitions hangs all the future and thy further progress. Thou shalt find me in the world of men and women and, when and wheresoever I may be, take my life and shield and protect it with thine own, though it bring thee the scorn and derision, even the hatred and contempt, of men. Listen, I say—and remember! The woman who is in this life the Eudora of the past will be known to thee by these words; she will say to thee: 'It will not burn, Master! The offering is not complete.' They are symbolical of the offering of thine own life, which truly thou desirest to make, yet knowest not that thou withholdest still that which alone may make the sacrificial fires burn upward like incense to the World's Lord. Farewell, my beloved; I came but to give thee freedom; yet of a truth thou must first bow thy neck to the yoke, for such is the Law which alters for none!"

The words faltered and grew fainter, then ceased, and with a short, quick, breath the boy's slight form fell back against the wooden rail of the settle. The slender body was cold and the lips blue, and for some time his guardian feared that life would never again reanimate the fragile form. Not until he had gathered it to his own breast and poured over it the force of his own strong magnetic aura did the rigid limbs relax and grow warm, and healthful sleep once more succeeded to that deathlike trance.

\* \* \* \* \* \* \* \* \* \* \*

Dr. Maximilian Le Sage looked up from the Review, the pages of which he had been idly turning over in the smoking-room of his club.

"Yes, I am always interested in these cases of multiple personality," he said, thoughtfully, refusing with a gesture the cigar profferred by his friend, Sebastien Dessaux, the eminent French psychologist. "You say she is in England?" he added, after a moment's pause.

Dessaux nodded: "Till to-morrow, yes; then I intend taking her with me to my clinique at Versailles. I want to watch her carefully. If there is anything in this theory—now so much in the air that it can almost be called by a more definite name—of the persistence of the individual through a series of physical existences, I think we shall arrive at something that may be called proof of it along the

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line of research into these cases of so-called multiple personality. I do not hold that they are of the nature of obsession in the majority of instances, and especially in cases like that of this woman of whom I speak. I should like your opinion on her, Le Sage. Why not come with me now and see her? She is at the hospital to which she was taken after the accident. As I told you, she is a woman from the pavement, a mere fleck of the offscouring of humanity. She was knocked down by a motor car, Rollinson sent for me when the dual personality manifested itself; she thinks she is a Priestess or Vestal, or some such thing, I should say, and that she has broken her vows, or is being tempted to do so. But come, mon ami, and see for yourself."

A silent man always, Le Sage only bent his head, and rising, signified his readiness to accompany his friend. A short drive brought them to the hospital, and with a nod to the porter at the entrance Dessaux passed in and led the way along the long stone corridors, past ward after ward, till they came to a room at the end of one of the passages. The door into this latter was closed, but the upper half was of glass, made secure on the outer side by a sliding panel of wood. Dr. Dessaux drew aside this panel and Le Sage looked into a small room with only two beds, a small table and a chair in it. Before the table stood a woman clad in a long loose gown of some coarse grey material. Her face was turned from the door, and Le Sage could only see the mass of dark hair touched here and there with grey, which hung down below her waist. She was apparently going through some ceremony or ritual, for she bowed from time to time before the table and made gestures as if watching or tending something which lay upon it. Occasionally she raised her left hand and went through the motion of one who scattered grain or powder into a receptacle in front of her. At the same time, she chanted some words in a low musical voice.

"Let us enter," said Dessaux, withdrawing the bolt as he spoke. "I want you to speak to her at once—quite naturally, as if you knew her. I believe she is known as Vesta; call her by name, but do not touch her."

Le Sage entered the room and standing a pace behind the figure at the table spoke her name in a quiet, but distinct voice:

"Vesta, what are you doing?"

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The woman did not turn to him, but answered in a dreamy, musical voice: "I do not know Vesta; I am Eudora, and I have failed to guard the sacred flame. It will not burn, Master! The offering is not complete—for into it I should have cast my heart and its earthly love, the love which is thine, my Master, and my beloved."

Turning with a swift movement she faced the two men, and Le Sage saw the pale haggard face of a woman of some forty years of age—not beautiful, though redeemed from actual lack of beauty by the delicate contour of the mouth and jaw, and the sad yet sweet expression of the dark grey eyes. As the latter met his own he was conscious of a strange thrill, whether of attraction or antagonism he could not tell. With a gesture he silenced Dessaux who was about to intervene, and moving nearer to the woman, still keeping his eyes on hers, he spoke again:

"If you are Eudora, who am I?"

The answer came unhesitatingly: "Thou art Claudian, the forsworn priest of this temple and my lover. Oh, I have sought thee long, my beloved, and it has been a weary quest, but now that I have found thee, thou wilt not leave me again? Say that I shall never lose thee, my Claudian; but that, purified and cleansed from the passion of earth, we may again serve in the Holy Shrine as of old. Master—as of old in the days of my pure service I used to call thee—say that it shall be so!"

"Eudora!" came the stern answer, "you say that you are purified and cleansed; how comes it that in this life—as Vesta—you have been among those whose lives are lived in sin?"

The prostitute let her sad yet soft glance rest with a look that was almost pitying in its tenderness upon the face of the man.

"Master, and must I teach thee?" she answered softly. "In that life, as Eudora, my soul yearned for and took the unlawful and forbidden joys of sense and the flesh! In this life, as Vesta, my body has paid the price, but my soul has gained its freedom. I chose the life of one of those whom the world names outcast, even while it thrusts them deeper into the mire—partly that I might the more quickly pay the price and taste the joys of peace and purity; but most that thou also mightest pay thy debt, my Master—by the greatness of thy



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self-abnegation in stooping to the outcast from the heights of wisdom and strength to which thou hast attained. Claudian, canst thou rise by stooping, and in rising lift me, even me, to those further heights to which thy spirit would fain attain?"

For all answer Maximilian Le Sage stepped forward and, taking one hand of the woman of the pavement, raised it reverently to his lips.

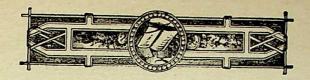
"Be it as you have said, Eudora!" he answered. "In this life you and I will be once again servers before the Shrine of the Sacred Mysteries; and together keep alight the Flame of Wisdom and Love in the hearts of men! For you are cleansed and washed with the baptism of fire, and once again your soul is virgin in the Temple of the Most High."

\* \* \* \* \* \* \* \* \* \*

An hour later those two entered the silent room where the shadows played around the firelit hearth, and the faint radiance as of some divine Presence brooded where the organ pipes lost themselves in the blue dimness overhead. The fair boy bent as was his wont over the black jars and crucibles that hissed and bubbled in the flames. He did not turn as they drew near, but spoke in clear, joyous tones:

"See, Master, it burns, it burns at last—the gold clears itself and the dross has sunk below and burns into nothing! And O Master, I know now the meaning of those words you say so many, many times: 'Pain and the rapture thereof; Joy and its pain!' For see, the baser metals shape themselves into a figure, and the name of that figure I know to be the Cross. And as they take that form upon the shining surface of the molten gold, they turn into gold themselves, and more and more take their place till there will be none of the base metal left; and I think, Master, that I have had a dream in which I learned to know that the name of the Maker of the shape called the Cross is 'The Divine Alchemist'."

E. M. G.



## REVIEWS.

## THE CHRIST OF THE CROSS.1

This is the book which caused a sensation in the Presbyterian Church in New Zealand, last year. The author was arraigned before the Synod, and the verdict practically was: "Not guilty, but don't do it again." The writer attacks the 'expiatory theory' that Christ died to satisfy the wrath of God, and substitutes instead another which he calls the 'propitiatory theory'. By this he tries to show that the coming of God into human form was necessary to transmit to man the perfect hatred of sin, the perfect love of righteousness, and the perfect faith which he assumes that God requires before He can pardon the sins of man. This is an attempt of a devout and thoughtful minister to 'justify the ways of God to man,' without taking into consideration the laws of re-incarnation and karma, which seems to us a fatal omission. But as the book is avowedly written only for those Christians who believe that they owe their spiritual life and the forgiveness of their sins to the sacrifice of the Christ of the Cross, we can recognise that this work represents a distinct advance in Presbyterian theology. To us who are accustomed to dwell so much on the divinity of man, it comes almost as a shock to find how little stress is laid on the divine origin or goal of man. The 'sonship' of man is, of course, inherent in the 'fatherhood' of God, but too often the fact of the necessary identity of essence is lost sight of in controversial works. Mr. Gibson Smith has shaken himself free from some of the fetters of theological dogmatism and has helped others to think on broader lines, and we can wish him God-speed in his future thinking.

K. B.

# TWENTY-SIXTH ANNUAL REPORT OF THE BUREAU OF AMERICAN ETHNOLOGY (1904-1905).3

This magnificent volume—as magnificent as its predecessors—counts full 500 quarto pages, and contains over 50 plates and more than 100 figures. Its contents are, first of all, the annual report of the Chief, telling of the splendid work done during the last year and the splendid work mapped out for years to come. We note amongst other things that the work for the Handbook of American Indian Languages was vigorously pushed on, and that the preparatory labors for the Handbook of American Indians, mapped out on a lavish scale, had been nearly finished. In fact, the report says: "With the exception of a few articles that had not been quite finished by those to whom the subjects were assigned, the manuscript of the body of the Handbook, recorded in more than 40,000 cards, together with about 800 illustra-

<sup>1</sup> By Rev. J. Gibson Smith, published by Gordon and Gotch Ltd., Wellington and London.

<sup>&</sup>lt;sup>2</sup> Washington Government Printing Office, 1908.

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tions, was submitted to the Secretary for transmittal to the Public Printer on July 1, 1905, for publication in two octavo volumes as Bulletin 30 of the Bureau. These cards do not include about 37,000 cross-references to the tribal synonyms, nor the bibliography. . . . they will be put in type to appear at the close of the work."

The archeological map of the United States was also continued and now marks 1008 archeological sites.

After this short report (23 pages), the bulk of the volume is taken up by the usual 'accompanying papers,' here two in number. Frank Russell writes about the Pima Indians, and John R. Swanton about the Social Condition, Beliefs, and Linguistic Relationship of the Tlingit Indians. The usual thoroughness and method characterise these papers, which are profusely illustrated. Numerous texts and translations of songs and speeches are given, whilst the games, religion, myths, deities, cosmology, shamanism, witcheraft and history of these tribes are treated of at length, and are subjects of special interest to Theosophists.

J. v. M.

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### OCCULT AND PSYCHIC PHENOMENA.1

This little book contains the record of some very curious psychical experiences narrated in a straightforward way. Had the book been intended for scientific psychical researchers we should have looked for greater fulness of detail and corroborative evidence. Taken as it is, it should rouse curiosity and encourage further investigation. Many of the events are of the kind with which we are familiar from writers on the superphysical, but the two which will most interest the student are those in which the writer, while functioning in full physical consciousness, visits his friends abroad and in one case gives magnetic healing. We must appreciate Mr. Hack's courage in writing this book, and facing that ridicule of the ignorant which will probably be his lot for daring to express his belief in the unknown laws of superphysical nature.

K. B.

#### THE HUMAN SOUL.2

Students of practical religion have reason to be grateful to the author of this little treatise, which answers in so clear, concise, and attractive a manner, those ever-recurring questions of the thoughtful:

Which am I, Soul or Spirit? If the former, am I immortal? If the latter and therefore perfect, why this clashing of two natures, this constant inner warfare between the higher and the lower? And where the necessity for earth-life with its constant change and attendant misery?

The author answers these questions from four standpoints.

(1) Indian, (2) Christian, (3) Buddhist and (4) in a synthesis of these

"Conclusions".

<sup>1</sup> By Wilton Hack, The Oriental Publishing Co., Madras.

<sup>&</sup>lt;sup>2</sup> By Wilton Hack, The Oriental Publishing Co., Madras.

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He shows clearly that all these religions are founded on the same fundamental idea—that of Absolute Deity, only a portion of which is manifest, or embodied. In "Conclusions" he takes something from all and gives an excellent explanation of the drama of life, soul-experience and evolution as we see it around us and feel it within us, continuity of life and consciousness, and logical sowing and reaping life after life until the Christos within shines triumphant through His vehicles of matter, consciously immortal, omnipresent, omniscient—the Perfected Man, "one with the Father".

C.

## LA PAROLA DI BUDDHA.1

An excellent translation into Italian verse of part of the eighth book of Sir Edwin Arnold's immortal Light of Asia. The translator, Sforza Ruspoli, gives first an interesting introduction, in which she points out the necessity for the West of understanding the Orient, especially the Buddhist Orient, possible alone by understanding its ideals. In no better form has this eastern idealism been summarised than in that part of Arnold's book which is here presented in translation. A terse summary of the life of the Buddha, in the light of the first seven books of Sir Edwin Arnold's poem, is also given, as well as a short glossary of the Samskṛṭ terms in the translated text. Altogether a sympathetic, useful and very pleasant production.

J. v. M.

## ARROWS.2

This work is intended as a birthday and autograph album. It is an abundant treasury of noble thoughts, of rare mental gems carefully culled from the choicest writings of the world's poets, saints, sages, and seers. It contains 97 printed pages, each having a blank page opposite for recording names, dates of birth, or thoughts of the writers thereon. The index of subjects (66 in number) facilitates the finding of the topics of discourse. The book is handsomely bound.

W. A. E.

## PSYCHOLOGY, NORMAL AND ABNORMAL.8

This is a little American text-book on psychology, written from the intuitive standpoint as contrasted with the experimental one. Its author says of it himself: "Brain cells and the cortex of the cerebrum are very well as far as they go, but memory and imagination are beyond and above them and demand a solution in principle as well as in matter." Hence he says in another passus: "It is a text-book for students in colleges and a volume for their professors also." This is as it may be; but it is certain that there is matter of interest in this little volume for any one who busies himself with psychology. Its heterodoxy will help to blow fresh air into the study cell, if it does no more.

J. v. M.

<sup>&</sup>lt;sup>1</sup> Fratelli Bocca, Turin.

<sup>&</sup>lt;sup>2</sup> The Priory Press; Hampstead, London.

<sup>&</sup>lt;sup>3</sup> By Warren E. Lloyd., M. L., Ph. D., assisted by Annie Elisabeth Cheney. Baumgardt Publishing Co., Los Angelos, Cal..

### OUR CONTEMPORARIES.

## THE OCCULT REVIEW-(April) 1

Mr. A. S. Furnel provides interesting reading on "Goethe as an Occultist". Goethe as an Occultist is too often overlooked and the article goes to show, through the help of various anecdotes, that the great man believed in clairvoyance, telepathy, subtler worlds, willpower, etc., etc. Not only pre-existence of soul but its growth through re-incarnation also Goethe believed in. "I am as sure," he wrote to his friend Falk, "as of my presence here now, that I have been here a thousand times before, and I hope to return a thousand times more." Moreover Goethe seems inclined to attribute his love of Roman things to a former life of his under Hadrian, and supposes that his friend Boisserée was incarnated in the fifteenth century somewhere on the lower Rhine. The reproduction of various bits of his recorded conversation and quotations from his prose works (the writer of the article purposely refrains from making use of his dramas and poems lest they be considered as mere flights of imagination) go to prove the belief of Goethe in the superphysical and the occult.

Other Contents: "Notes of the Month"; "Occult Happenings," by Dr. Franz Hartmann; "The Mythos and the Man"; "Magnetism, Hypnotism"; "Correspondence," etc.

## THE METAPHYSICAL MAGAZINE—(February) 2

Prof. Edgar Lucien Larkin writing on "Directivity, Activity, Immanency" points out that the present world-movement along the psychic and mental way will raise psychology into the ranks of the standard sciences, as the "thought pendulum is now moving on the mental arc much faster than it did on the material, and with ever increasing acceleration." He who denies these facts is simply ignorant of current world events, "falling fast, and falling faster". In the latest and most advanced researches of modern science, as for example in the nature of the electron, the writer sees the return to ancienthoughts and ideas and, speaking of mind immanent in matter, he says: "This word immanency equals Cosmic Mind, Cosmic Consciousness. This is where the Aryan Hindū philosophers began sixty centuries ago." It is certainly an article that indicates the signs of the times.

Other Contents: "Responsibility in Suicide," by Wm. Hinshaw M.D.; "The King's Touch;" "An Indian Legend"; "The Indestructibility of Matter"; "Death, the Joy of the World"; Poems, Departments of Psychic Phenomena and Metaphysics, Notes, etc.

## REVIEW OF REVIEWS-(March) 8

While, as usual, containing much interesting and useful matter, the number contains but little demanding special notice. "Healers and Healing" dealing with Christian Scientists, Mr. W. H. Edwards, a magnetic healer, and Mr. J. M. Hickson of the Society of Emmanuel, is concluded.

William Rider & Son, Ltd., 164, Aldersgate Street, London, E. C.

<sup>&</sup>lt;sup>2</sup> The Metaphysical Publishing Co., 500, Fifth Avenue, New York

<sup>&</sup>lt;sup>8</sup> Bank Buildings, Kingsway, London, W. C.

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Mr. Stead reviews his own new book, Reminiscences and Correspondence of Madame Olga Novikoff and writes on "How our Helpers helped and may now help."

Other Contents: "The Progress of the World"; "Current History in Caricature"; "Interviews on the Topics of the Month"; "John Bull at the Penitent Form"; "Leading Articles in the Review"; "The Reviews Reviewed"; "The Dramatic Revival in Great Britain," by Estelle W. Stead; "The Review's Bookshop," etc.

## THE NEW AGE-(March) 1

"The Strength and Beauty of Masonry," by M. A. Cassidy, contains thoughts which every Mason should ponder over. He wants to attach paramount importance to Masonic symbolism. One may memorise and often repeat the Masonic ritual without becoming a good Mason, but as there is no magic in mere words it is necessary that the spirit that quickens should be sought. The writer is convinced that Masonry, through its symbolism, is moral and spiritual progression. Every Mason must try to edify or build. The material with which he must work is the spiritual mind and the tools he must use are the Masonic symbols. "Laying the foundations deep with all the shining virtues exemplified in our work, each of us, with the help of our Supreme Ruler, must build both for time and eternity."

Other Contents: "The Parade Avenue of the Nation"; "The Flame of Freedom"; "Ipolito in Grand Opera"; "The Emmanuel Movement"; "The Rise of Ibsen and his Plays"; "Celebrating the Centenary of Ed. Fitzgerald"; "Recollections of my Life, Military, Municipal and Masonic," by R. F. Goulde; "Making Mason at Sight—President-elect Taft made a Mason at Sight"; Masonic Activities, etc., etc.

## Modern Review-(April).2

Prof. D. J. Fleming of the Forman Christian College, Lahore, writes on "Education through Social Helpfulness," mentioning many ways in which students in India have devoted their time to altruistic and self-sacrificing work. Especially noteworthy seems to be the work of the boys at the C. M. S. High School, Srinagar, where nearly every boy in the school takes upon himself some task of this kind. The writer is quite correct when he says that those who wish others to work should not simply say "do this," "do that," but rather "come on, follow me." (The article should be read by all those who have joined the Sons of India Order.)

In "Race development—dangers ahead," Mr. N. H. Setalvad gives a timely warning as to the moral and physical perils incident upon industrialism and suggests that Indians, who are interested in the development of the industries of their country, should bear this important question in mind: he quotes the following wise words from Dr. Rodolph Broda as to the education of the future:

"In place of the educational method derived from the medieval 'Schoolmen' with its learning by rote and its destruction of free

Official Organ of the Supreme Council of the 33rd degree A. and A. Scottish Rite, S. J., U. S. A., 1, Madison Avenue, New York.

<sup>&</sup>lt;sup>2</sup> 215-3-1 Cornwallis Street, Calcutta.

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individuality, the complete development of all natural talents, the encouragement of independent thinking and sympathy with Nature and Nature's wonderful forces, must become the aim of education. The development of the sound body will have to go hand-in-hand with the development of the sound mind, each supplementing the other."

Other Contents: "How Jai Singh defeated Shivaji."; "The Modern Thought of God," by Rev. J. T. Sunderland; "Raj Narain Bose," by Mr. Jadunath Sarkar; "The Fatal Garland," by Shrimati Svarna Kumari Devi.

## Indian Review-(March)1

Rev. B. Edwin Greaves writes a very sensible essay on "A United India" in which he reviews the difficulties of the task and suggests the kind of practical idealism necessary for this stupendous work. Though United India may be a 'far-off divine event' let us remember that it is divine and that its far-offness is to a large extent human and rests with men. "Our first duty is to lay hold of and apply in our own immediate spheres those principles which make for unity...... Let our nationality be what it may, and our religion what it may, let us strive to think the most generous thoughts of one another, and to cultivate cordial relations with those who are our nearest neighbors."

Other Contents: "The India Councils Bill"; "Why I attended the Madras Congress"; "The Fourth Industrial Conference"; "Provincial Governments," by Govinda Pās; "Mrs. Besant's Mission in India," by An Indian Nationalist; "Missionary Misrepresentation," by Ananda K. Coomaraswamy, D. Sc.; "Animals and Exploration"; "Lajjavati, a tale"; "We are only One (a Poem)"; Current Events, etc.

## ACADEMICAL MAGAZINES.

Journal of the Royal Asiatic Society of Great Britain and Ireland, January, 1909.

This number opens with a paper by Dr. J. F. Fleet on "The Day on which Buddha died" an abstract of which was read before the Congress at Copenhagen. "Tradition says that Buddha died on the full-moon day of the month Vaiçākha, which usually answers, for the times with which we are concerned, to part of March and part of April." But this is suspicious, because this very day of the year is also assigned to the following events: the birth of Buddha, the attainment of Buddhahood, the temptation by Māra, and the birth of Rāhula, the son of Buddha. "The full-moon day of Vaiçākha, as one of the days given by tradition for the death of Buddha, does not answer the requirements of the case with reference to statements in the Dīpavamsa about certain historical events in the careers of Açoka, Devānampiya-Tissa, and Mahendra. The day Kārttika Çukla 8 [in October], given for that of the Sarvāstivādins, does answer those requirements. It is at least not opposed to what we can gather from the Mahāparinibbāna-Sutṭa

<sup>&</sup>lt;sup>1</sup> G. A. Natesan & Co., Esplanade, Madras.

and from the [Chinese] story about the 'dotted record.' And there is nothing about it tending to lead us to regard it, like the full-moon day of Vaiçākha, as an invented or conventional day." As to the year of Buddha's death, Dr. Fleet still holds that it was B. C. 483, the so-called Buddhavarṣa being, in his opinion not the result of a continuous maintenance of an original reckoning from the death of Buddha, but the artificial result of a miscalculation done in Ceylon towards the end of the twelfth century A. D.

Mr. Vincent A. Smith contributes an interesting paper on "The Gurjaras of Rājpuṭāna and Kanauj" which originally were in all probability an Asiatic horde of nomads who forced their way into India along with or soon after the White Huns in either the fifth or the sixth century, and subsequently became a great power, as is shown by numerous inscriptions supplying a complete genealogy and unbroken succession list of fourteen kings of a Gurjara-Praṭihāra dynasty, whose capital at first was Bhilmāl in Rājpuṭāna and then Kanauj on the Ganges, and who were at the height of their glory during the reigns of Mihira Bhoja and his son Mahenḍrapāla between 840 and 910 A. D.

There is further a long and important article by Dr. R. Hoernle on "Some Problems in ancient Indian History," viz., the identity of Yaçodharman and Vikramāditya, and some corollaries. The Hunic invasion of India had a no less disastrous effect than that of Europe. As Mr. Kennedy says: "it changed the face of north-western India". Under such circumstances it is a question of great interest whether the credit of having defeated the Indian Attila, the cruel king Mihirakula, belongs to Narasimhagupta (Bālāditya) or to Yaçodharman. The former theory originally (1889) put forward by Dr. Hoernle is now adopted in Mr. Vincent Smith's Early History of India, against which Dr. Hoernle shows with much plausibility that the hero must have been Yacodharman, who was originally only the chief of a tribe (the Jatta or Jat) settled in Mārwāra, or western Rājpuṭāna. Yaçodharman himself tells us in one of his inscriptions that he defeated Mihirakula and extended the boundaries of his empire over countries which neither the Guptas nor the Hunas had ever possessed (the eastern provinces of Bihar and Bengal, and Kashmir). His empire commenced about 525 A. D. and probably lasted many years. He must have had several other names such as Vikramāditya and Çīlāditya, and he is the man, according to Dr. Hoernle, whose great achievement survives in the Indian tradition of 'Raja Bikram of Ujain,' and in the change of the Malava era into the Vikrama era. Dr. Hoernle further states that the description of Raghu's digrijaya in Kālidāsa's Raghuvamça follows and names exactly the landmarks given by Yaçodharman of his own digrijaya in his well-known Mandasor inscription. For this and other reasons Dr. Hoernle thinks that Kālidāsa's time may be set down as about 490-550 A. D., and that the famous grammarian Chandragomin must also be placed about 470-530 A. D.

From the "Miscellaneous Communications," and "Notices of Books" the following items are worth mentioning. The date of the Brhatkathā is, according to Mr. B. Keith, the second or third century A. B. (as already assumed by Silvain Lévi), and that of the Mudrārākṣasa

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either the seventh or the ninth century A. D. Of Marco Polo's Travels three new editions have appeared recently. Don M. de Z. Wickremasinghe has discovered traces of a Buddhist era in Ceylon, by which the death of Buddha was dated in 483 B. c. In his book, The Languages of the Northern Himālayas (London, 1908), the Rev. T. Grahame Bailey gives interalia sketches of three dialects of Kāsmīrī, "that most fascinating and most difficult of all Indian languages," as Dr. Grierson says. Bel, the Christ of Ancient Times by Hugo Radau (Chicago and London, 1908) seems to be a very interesting work. It endeavors to show that Amar-ud, Merodach, or Bel, is the great God of the Babylonians, he who restored the dead to life, the redeemer of the fallen Gods, the savior of the universe; and further that resurrection was an essential doctrine of the Babylonian religion. Mysterium und Mimus im Rgveda, by Leopold von Schroeder is criticised at length, though not very favorably. So far as we know, in Germany too it is considered rather a failure. "Professor v. Schroeder seeks to prove that in the mysterious Samvada hymns of the Rgveda we have the text of ancient mysteries and mimes, relics of a drama which died out later, and which is not historically connected with the later drama, though it sprang from the same root."

Other contents: A Southern Kurdish Folksong in Kermanshaki Dialect, by E. B. Soane; the Pāhlavi Text of Yasna LXXI (Sp. LXX), 38-97, for the first time critically treated, by Professor Lawrence Mills (translation and notes; the text to follow later on); Tenses and Moods in the Kathaka Samhitā, by A. Berriedale Keith.

## The Indian Antiquary, December 1908.

"The Date of Buddha," by V. Gopala Aiyer, is an ingenious attempt to solve afresh this often ventilated problem. The author finds 325 B.C. for the beginning of the Maurya Era, and 269 B. C. for the coronation of Açoka, and concludes from this, with the help of the Ceylonese Chronicles, that the Nirvana of the Buddha took place in 487 B. C. which date is corroborated by the Chinese 'Dotted Record' (see above), if the latter be correct. The error of the 'Buddhavarsa' of the Southern Buddhists in placing the Nirvāna in the year 543 B. C. is explained by "an erroneous belief entertained by early Buddhists that the Maurya Era began with Açoka, the Constantine of the followers of Gautama." The paper was given as a lecture before the South Indian Association, Madras, on the 1st March 1908, and it forms the 3rd chapter of the author's Chronology of Ancient India, 2nd volume.

Other contents: Ancient History of the Nellore District (continued); Pallava Expansion of the Tamil Country, by V. Venkayya; the Religion of the Iranian Peoples (continued; the Duties of the Faithful) by the late C. P. Tiele (translated by G. K. Nariman); Contributions to Panjabi Lexicography, Series I, Industrial Technicalities, by H. A. Rose; 'Reply' by Vincent A. Smith (to Sten Konow's unjust criticism of his 'Early History of India').

## Journal of the Pali Text Society, 1908.

This number is especially valuable for two Indexes: one to Trenckner's numerous and important Notes on the Milinda and Majjhima-Nikāya, by Professor Dines Anderson; and the other, by Miss Mabel Hunt, to the Patisambhidamagga. Professor R. Otto Franke of Koenigsberg furnishes a long article on "The Buddhist Councils at Rājagaha and Vesāli" intended to show that "the Pāli Canon offers...no support, however modest, to the theory of the Councils." "Our one original source of knowledge respecting them is Cullavagga XI., XII. But these chronicles are elaborated out of Digha XVI and other canonical passages. Hence the two Councils have for us only a literary existence." As to the Chinese and Tibetan chronicles, they are but secondary versions of Cullavagga and prove as such only the secondary origin of the non-Sinhalese schools. Already many years ago Professor Oldenberg had declared the First Council to be fictitious. But his arguments were declined by most scholars. The data now brought forward by Professor Franke are much stronger and indeed seem to succeed in withdrawing almost every historical ground for the whole question of Councils. Yet there is the tradition about the Councils and it is difficult to suppose that they are purely invented. The problem will have to be discussed again and with less animosity than is shown by Professor Franke. There is further an article by Dr. Mabel Bode, on "Early Pali Grammarians in Burma" and a few very appreciable "Addenda to Similes in the Nikāyas," by Mrs. Rhys Davids. We may add that the Text issued by the Society in 1908 is a magnificent critical edition of the Mahavamsa by Professor Geiger.

DR. F. OTTO SCHRÄDER.

#### MAGAZINES.

INDIAN.

Adyar Bulletin, Adyar, April, 1909. Headquarters' Notes chronicle the energetic activities of our President in India prior to leaving for Europe. Mr. Leadbeater has an extremely important contribution on "Animal Obsession," revealing a quite hidden and unknown range of possibilities in nature. "Creed and Conduct" by B. P. Wadia affords pleasant reading. His definition of Creed is "Creed is the inherent belief, or rather aggregate of beliefs, with which a person is born into the world, of which he may be conscious or unconscious, but by which, with or without knowledge, his life is guided." Dr. English begins a useful little essay on "The Human Body". A few shorter miscellaneous paragraphs follow; the "Students in Council" department brings a number of excellent answers to questions signed A. B. and C. W. L., and lastly a new department is begun, which under the title of "Theosophy the World Over" gives the latest news of our movement in a great number of short paragraphs, equally divided over the several countries.

Theosophy in India, Benares, March, 1909. M. J. publishes notes of a lecture by Mrs. Besant on "Inspiration" in which we find amongst other things some interesting autobiographical notes by our President analysing her own lecturing. Two quotations are: "Never read an inspired book with your mind half asleep," and "Words are not in the higher mind, there you have just a picture, the words are in the lower brain." An interesting article by Nasarvanji M. Desai on "Immortality in Zoroastrianism," consists mainly of quotations from the Pārsī

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scriptures and from the S.D.. Sohrab H. Santook presents friend Koilon again, endeavoring, by the help of quotations to prove that the idea of illusion has been a familiar conception of the mystics of all ages. Notes, questions and answers, reviews of the magazines, etc., complete the number.

Central Hindū College Magazine, Benares, March, 1909. "In the Crow's Nest" we find the usual collection of interesting notes. Details are given there about the movement to procure for India a chartered University. A petition to H. M. the King has been drafted, two Indian princes have approved the idea as well as H. E. the Governor-General. Mrs. Besant is to approach Lord Morley once more about the matter, when in England. "The historical sense of Hinduism -a dialogue," by B., is continued. A report is given of the Deccan Education Society at Poona, which was established in 1884; the useful educational work this Society has since achieved is shown and a sketch of the Society's organisation given. There follow a biography of Pandit Ananda Charlu, Rai Bahadur; a short description of the "Pink Terraces" of New Zealand; a striking poem called "Haridas and Tansen" which reveals wit and fine feeling; the first instalment of an article on Kālidasa as a dramatist; "Is the Bhagavadgīta only a scripture of Yoga?" by Md. Hafiz Syed, who gives the obvious answer: "No." The prize in the competition for the best definition of "Loyalty" in thirty words has been awarded to the following: "Strict devotion to the maintenance of law, faithfulness to a lawful Government, or to the Sovereign, or to a lover, or to a friend, is what is called Loyalty." Six other definitions are quoted, two amongst which are from Mrs. Besant. In all ninety-eight replies were received.

Sons of India, Benares, March, 1909. We find a record of the recent progress of the movement together with a most respectable list of the Protectors, Guardians and Members of the Supreme Council up to date. "Hints for young Sons of India" by X. Y. Z. are continued, in which are the picturesque phrase: "The World-Spirit does not for ever tolerate shams," and the equally true one: "The Englishman who despises Asiatics may have been an Asiatic himself. The Asiatic who hates Englishmen may have been an Englishman himself (in a former incarnation). Does it not seem that perhaps we may be all making rather fools of ourselves?" Mrs. Besant's Adyar lecture on the "Sons of India" is concluded.

The Message of Theosophy, Rangoon, March, 1909. This, our Burmese sister, ends her fourth year of existence. The present number opens with a pleasant philosophico-ethical musing on "The pearl of great price," by W. E. Ayton Wilkinson. Quite apart from its readableness its special interest lies in the fact that it is dated from Thanatpin in Pegu. This indication alone speaks volumes for the world-wide extension of our movement. One statement, though, is a bit surprising. It runs; "Had not the ancestors of Englishmen been all murderers, Englishmen would be all murderers to the present day." This is the doctrine of evolution with a vengeance and the underlying truth might be stated in improved form. B. J. Entee writes on "Modern Education". A Ceylon lecture by Mrs. Besant on the "Pañcha Sila" is reprinted and P. Ramanathan contributes a paper on "Saturn". Notes and news complete the number.

Words of Wisdom, Akola, February, 1909. This is a four-page periodical pamphlet in which two members of the Theosophical Society reprint a series of ethical and spiritual maxims. The paper is distributed free.

Theosofisch Maandblad voor Nederlandsch-Indië (Dutch), Surabaya, February, 1909. First, a translation from the Adyar Bulletin (Resolve or Will? by Seeker); then an instalment of "Something about a terrestrial movement round a third axis" by W. G. L., very technical but interesting. Mr. Van Hinloopen Labberton's "Batavian Letter" treats this time of the "Boedi-oetama" of which he gave some details in a letter to the previous number of the Theosophist. "The King's Councillor" is the first part of a story, the deeper meaning of which is of special interest to Theosophists with regard to the problem which has been so much before them during the two previous years. We are anxious to see the sequel of this clever tale. P. W. Van den Broek, one of our veterans in Java, appeals on behalf of the study of Esperanto by Theosophists. News, notes, etc., together with a suggested set of rules for the Dutch East Indian Sub-section, which is to be formed very soon, complete the number.

Pewarta Théosophie (Javanese and Malay), Buitenzorg, February, 1909. "Notes"; "On the Theosophical Society"; a portion of the Kawi version of the Rāmāyana; and other contents (which unhappily we cannot decipher). Would the editor kindly join a translated list of titles to the copy he sends us?

De Gulden Keten (Dutch), Djombang, January-February, 1909. The number contains a translation of Mr. Leadbeater's "Faithful unto death"; further short stories, mottoes and poems, translated and original; an exposition of the aims of the Companions of the Round Table; and a poem in Malay, with a view to Lotus classes of Malay children.

Further Asiatic Periodicals: The Brahmavāḍin, February The Vedic Magazine Vol. II., No. 10; The Siḍḍhanṭa Deepika, January; The Mysore and South Indian Review, February; Prabuḍḍha Bharaṭa, February and March; The Madras Christian College Magazine, February; The Mahā-Boḍhi, Colombo, February, 1909.

#### EUROPEAN.

The Vāhan, London, March, 1909. The number contains several small contributions giving news, notes, official matter, book-reviews, correspondence, etc. Two members write briefly on the purpose of a national Headquarters. No special literary matter is included this month, but Miss Hardcastle discusses the curious sermon preached by Archdeacon Wilberforce on the subject of reincarnation; she ends her note with the remarks: "Perhaps we are wanting in reverence for the conception of the Higher Ego. In truth the Higher Ego was never in Paris, or Egypt, or China. One of the vehicles was Chinese, was female, was poor, was sick, was illiterate, and so on. The Higher Ego was never female or male, neither white nor black, neither a good bicyclist nor an invalid!"

The Lotus Journal, London, March, 1909. First comes "From Far and Near" giving the news of the Lotus Circle movement. From Adelaide the report is full and favorable. Then comes the first half of Mrs. Besant's Brighton lecture on "Can a man of the world lead a spiritual"

Life?" A good dream story by E. C. Matravers is entitled "The very same crocodile"; a little essay on "Devotion," by E. Severs is concluded. "The Round Table" Section gives its directions for the month. A dog story (prize-essay) and a few Golden Chain pages (for the quite young ones) complete the number. The photograph of a number of London Lotus Children forms a supplement to this issue.

Revue Théosophique Française, (French), Paris, February 1909. This number opens with an article, translated from Dr. Steiner, on "The prejudices of the scientific spirit". "Looking Backward" is an anonymous contribution dealing with the conditions in the Society some twenty-five years ago and quoting at length the Master's famous letter to Mr. Sinnett, beginning "this gentleman also has done me the great honor to address me . . . ." Louis Peltier contributes a very graphic story entitled "Capital Punishment". It relates how a stern Judge, after having sentenced a wretched criminal to death, has a vision. In that vision he sees his former life in which he was a criminal and in which he was hanged. Then he sees his whole astral life, first wicked, sordid and debased, productive of infinite harm; then gradually improved and purified until complete conversion to virtue. This astral life lasted three centuries. As a result the judge throws up his profession and devotes the remainder of his life to work for the abolition of the deathpenalty. We do no want to criticise the details of this story where the general conception is excellent, and may point out that in John King we have a sort of prototype in real astral life of the hero of the present story. Commandant Courmes writes his monthly echoes about the movement, mainly in France, with his usual 'verve' and freshness. Sundry smaller matters complete the number. Special mention deserves the monthly supplement of sixteen pages of The Secret Doctrine in French. The present number brings the final pages of the fifth French Volume, being the first half of the English 3rd Volume. Another 20 numbers will complete the whole translation.

Bulletin Théosophique, (French), Paris, March, 1909. This number contains only official matter and news with the exception of a translation of Miss Bartlett's article on the Reason of our Existence. The translator appends some very pertinent and interesting remarks, the perusal of which we strongly recommend.

Théosophie (French), Antwerp, March, 1909 contains three tiny little articles: Contemplation; Will and its Development (to be continued); and the well-known parable of the Blind Men and the Elephant. The authors are given as W. K. M. Kohlen, F. J. Van Halle and Shri Rāmakṛṣḥṇa (though we would claim that the parable occurs already in the Budḍhist canon!). The forthcoming appearance of a Belgian Theosophical Review is announced.

Theosophia (Dutch), Amsterdam, March, 1909. The translations in the present number are from Colonel Olcott (Old Diary Leaves); Annie Besant and C. W. Leadbeater (Occult Chemistry); Annie Besant once more (Introduction to Yoga.) A. E. Thierens concludes his "Formation of Character and Education," an important paper. Miss M. C. Denier van der Gon treats of that exceedingly interesting subject "Bābism and Behaism" to be concluded in the next number.

Mrs. Windust describes a visit to "A Modern Saint," that being Antoine le Guérisseur, preacher, saint, healer and miner, living near Liège. Book reviews and notes complete the number. In the latter there is a plaintive wail about the change of the word 'Section' into those of 'National Society'. The Dutch Section is registered by law under that name, and so the reviewer says: 'Now we are here in Holland the Dutch Section (of what?) and in Adyar the Theosophical Society in Holland.'

De Theosofische Beweging (Dutch), Amsterdam, March, 1909. Official matter, news and correspondence. In the latter department we find an interesting letter by Mr. Thierens on the question of "Big or small Lodges?" which deserves to be submitted to a wider public than that of the Dutch Magazine alone.

Sophia (Spanish), Madrid, February 1909. The first article is a translation of a Buddhist story written by our French sister Aimée Blech; then comes a poem (in Catalonian and in Castilian) on the Messina earthquake, by J. Plana y Dorca, ending with the lines so truly Spanish as well as Theosophical: "No ploris, germana, que tota la terra hispana serà per tu generosa!" Plutarch's "Isis and Osiris" in translation is continued; Julio Garrido writes briefly on "The Theosophical conception of Will." The final conclusion is: "He who knows penetrates and rules, and therefore he can." The learned Dr. Viriato Diaz-Perez writes intelligently on Ruskin. Jose Granés writes about Karma under the title of the "Hour of Justice." Bulwer Lytton's The House and the Brain" is continued in its Spanish garb. Notes and news complete the number, amongst which we find a touching appreciation of and farewell to The Theosophical Review.

Teosofisk Tidskrift (Swedish and Danish), Stockholm, February, 1909. The number is this time one of translations. Miss Bartlett's "Our raison d'être"; Svāmi Abhedānanda's "Philosophy of Good and Evil" and Annie Besant's "The future of the Theosophical Society" are given. News and notices form the original part.

Bollettino della Sezione Italiana (Italian), Genoa, February, 1909. We have again an exceedingly good number before us. T. F. writes about the German mystic Carl von Eckartshausen, who lived in the eighteenth century. Mr. Mead's "What is Theosophy to me?" is translated. The recent carthquake in Sicily has given rise to an interesting article on "Great catastrophes and Theosophy." In this the following three problems are principally dealt with. First, how can the laws of personal and collective Karma adapt themselves to such a terrible and same fate of thousands of different persons at the same time. Have we to suppose that all these persons had individually deserved to suffer thus. And what is the national karma is such a case? Second, if clairvoyance is a fact, and includes seeing in the future, could not then these unhappy people have been warned beforehand. And again, could not clairvoyant research indicate the seismically dangerous spots on the earth's surface and recommend safer ones for habitation? Third, if death is merely a liberation from the gross physical limitations, and is practically a 'spiritual promotion,' why deplore such catastrophes, and why try to prevent them? Further articles are on "The Order of Service"; on ubiquitous "Esperanto" (pushed on

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by enthusiastic Mr. Warrington); on "The unknown biopsychical forces and the scientific hypotheses concerning spiritualism" (Teresa Ferraris); a little discussion on the orthodox versions and spellings of the Samskrt (and other) words in The Voice of the Silence. [Narjol is a mistako; the right orthography is phonetically naljor, in exact transliteration rnal hbyor, which is the Tibetan translation of the Samskrt word Yoga, but is also used as an abbreviation for naljorpa which means Yogin and Yogāchārya.] Several lesser contributions, amongst which is a reprint of an early letter from H. P. B., complete the number.

Isis (German), Leipzig, January, 1909. Mrs. Besant fills the biggest part of this number by two articles, one on "The Guardians of Humanity," the other on "The place of politics in the life of a nation"; both in translation, of course. Baptist Wiedenmann gives an exposition of theosophical teachings about the ancient history of humanity and the laws of its evolution. Frau Lübke contributes some notes and news from Adyar.

Mitteilungen, (German), Cologne, December, 1908. The whole of the number is filled with official and other news, amongst which is particularly an extensive report of proceedings of the seventh annual convention of the German Section, and a summary of Dr. Steiner's far-spreading activities.

Tietäjä (Finnish), Helsingfors, March, 1909. "From the Editor"; "On the Kalavala," (trs. from H. P. B.); "H. P. B. and the Masters of Wisdom" (trs. from Annie Besant); H. P. Blavatsky (trs. from C. W. Leadbeater); "What Theosophy teaches," III., Man, by Aate; "In the search for health" (Uraniel); Children's Department (Editor); Reviews and Notices. We should like to be less laconic in our notice, but what can we do when all we can really understand in this review is its page numbers?

Westnik Teosofii (Russian), S. Petersburg, February, 1909. Translations are given of Mrs. Besant's Yoga, of a chapter of the Ancient Wisdom and of the "Æther of Space". An original article is the musical phantasy by Mme. Unkoffsky, entitled "The colors". Alba (Mme. Kamensky) writes on the history of the theosophical movement in Finland, and reviews the magazines and other publications.

Other European Journals received: Journal du Magnétisme, Paris, February; Modern Medicine, London, March; Light, London, March numbers; Richmond Hill Church Magazine, March; The Humanitarian, London, March; The Animals Friend, London, March; The Health Record, London, February; The Herald of the Cross, London, February.

#### AMERICAN MAGAZINES.

The Theosophic Messenger, Chicago, February, 1909. This Magazine is steadily growing in interest. It offers together with a few more substantial articles, an extraordinary variety of notes and news, theosophical and non-theosophical, but always equally readable. Over the familiar initials W. V. H., we find three contributions; "Love as viewed by Theosophy"; "On being alone," and "Common sense about mental healing". Mr. Jinarājaḍāsa continues his "Art as a factor in the soul's evolution". Letters from Adyar (Wadia) and from Benares

(S. E. P.) bind East to West. Mr. Leadbeater answers again an immense number of questions. Notes on all sorts of subjects, current literature included, take a survey of the entire geographical as well as mental worlds. "The new Theology" is a useful summary. Book reviews and a children's department complete the big number.

The American Theosophist, Albany, N. Y., February, 1909. F. Milton Willis writes "Some remarks upon the Christian Master"; Hilda Hodgson Smith on "The larger consciousness"; Donald Lowrie on "Service". Then follow a list of instances of psychic manifestations in daily affairs, and "Hints to young students of Occultism" (XI), the latter full of sound ethical and practical advice. "The Principles of Theosophy," "The Influence of the Press," "The Justice of Karma" are other articles, which together with usual news, notes, etc., complete the number.

Revista Teosofica (Spanish), Havana, January, 1909, concludes the legend about the origin of maize, translates an answer by Mr. Leadbeater about the heaven-world and gives an original article on "Faith and Devotion".

Luz Astral (Spanish), Casablanca, Chili, numbers for January, 1909, gives the usual varied collection of theosophical notes or translations, alongside with the official decrees and announcements of the Municipality of Casablanca. This little bi-weekly journal, more of the nature of a newspaper than anything else, is certainly the most striking production amongst the theosophical magazines, combining—quite evenly balanced—the features of a Municipal Gazette with those of a theosophical propaganda paper. May it prosper.

Alma (Portuguese), Porto Alegre, January, 1909, has short articles on "The Secret Doctrine" (not the book, but the system); "The Law of Causality"; "Mediumship"; "Mental emancipation"; and a translation from Mrs. Besant. Notes and News.

Further American Journals: Boletin official del Gran Oriente del Uruguay, Montevideo, February; Notes and Queries, Manchester N. H., February; The Truth Sceker, New York, numbers for February; The Nautilus, Holyoke, Mass., March; The Phrenological Journal, New York, March; Bulletin of the New York Public Library, February.

#### AUSTRALIAN MAGAZINES.

Theosophy in Australasia, Sydney, March, 1909. General contents are "The Outlook," "Questions and Answers"; "Branch news"; "Reviews;" "Magazines" etc. Mr. Leadbeater's appreciation of Madame Blavatsky has, in its round through the Magazines, come to this number. "The unmarked Mile-stones," and "Love the Revealer" contain sound ethical thoughts. "National Politics," to be continued, is an article of originality and merit.

Theosophy in New Zealand, Auckland, February, 1909. There is a full report of the thirteenth annual convention of the New Zealand Section. "Studies in Astrology," by Gamma, are continued; Miss Browning writes with freshness on "Un-utilised power" in our ranks, and preaches a lesson that might be heard everywhere in our Society. "No

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work is menial if it is done for the good of humanity" is a quotation from it. Another runs: "I have often had a quiet laugh to myself over the way we talk about Missionaries, and then the way we talk about the work of Theosophy." Lastly: "We are too apt to keep our Theosophy for private consumption." "For the Children," "Activities," and "Notes," complete the number.

Other Australian Journals: Progressive Thought, Sydney, March; The Harbinger of Light, Melbourne, March.

#### AFRICAN MAGAZINE.

The South African Bulletin, Pretoria, February, 1909, opens with the usual sections and then gives short articles on "Beginning," "Manas and the mental bodies," and "The call of Brotherhood".

J. v. M.

The Theosophic Art Circle is to be congratulated on its January Transaction. Orpheus surpasses previous numbers in artistic merit, and justifies the appeal made to theosophic Lodges to assist the Art Circle in its effort to spread through our Society a deeper appreciation of the value of art-activity as seen from a theosophic point of view. Unfortunately the arts do not find much sympathy with the majority of Theosophists; yet it will not be possible for artists to aid in shedding the light of the Ancient Wisdom on the world, until beauty is really, and not only theoretically, recognised as part of that Wisdom. People forget that Art dies without sympathy. They are apt to forget also that the love which is God is loveliness—realising which Jean Delville writes truly in Orpheus:

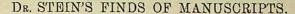
"None that brought to birth no beauty shall win grace."

The poem, "La Prière d'un Mage," breathes the awed fervor which in a great workman burns up all sense of the importance of his own creations. Anatolius, in a contribution on "Imagination," paints many Theosophists in heavy sordid colors—not undeserved, alas! from the poet's viewpoint. The frontispiece, "L' Homme-Dieu," from Jean Delville's huge canvas, represents humanity caught in the whirl-clouds of space and time, straining blindly towards the vast radiant Christ, who, sun-like, sheds His light over the scene of death and misery. Mr. Clifford Bax discusses Spirituality in the second "Theosophic Dialogue" with the dignity of aspiring thought and consecrated art. Space forbids comment on Miss C. Spurgeon's suggestive "Note on the Evolution of New Senses as seen in Literature," and other articles. Orpheus has an 'atmosphere'.

M. M. C.

We have received a Canarese pamphlet from Mysore on "Sons of India"; the second Annual Report of the Depressed classes Mission Society of India (Bombay) which indicates the performance of some noble, useful work; and a pamphlet entitled "Godward Ho!"

Orpheus. To be obtained from the Hon. Secretary, Herbert Sidley, Esq., "Strathleven," Oakleigh Park London, N., Four Shillings and Sixpence per annum post free.



From the Times Weekly Edition we extract the following data concerning Dr. A. M. Stein's important finds of Manuscripts in Central Asia. They are contained in a report of a lecture delivered by him before the Royal Geographical Society in the beginning of March, in which he gave an account of his great Central-Asian expedition during the years 1906-1908. We confine ourselves solely to extracts relating to literary discoveries.

"By September 9th Dr. Stein had returned to Khotan . . . . Then he set out for the desert adjoining the Oasis north-eastward . . . . Scarcely had they begun systematic clearing when pieces of paper manuscript began to crop out in numbers. They were able to recover here, in spite of the almost complete disappearance of the superstructure, a large number of manuscript leaves in Samskrt, Chinese and the "unknown" language of Khotan, besides many wooden tablets inscribed in the same language, and some in Tibetan. Most of them probably contained Buddhist texts, like some excellently preserved large rolls, which on one side presented the Chinese version of a well-known Buddhist work, with what evidently was its translation into the "unknown" language on the other. The clue thus offered for the decipherment of the latter might yet prove of great value . . . . In the desert northward [of Niya] Kharoshthi documents in wood cropped out in numbers. It added to his gratification to see that a number of the rectangular and wedge-shaped letter tablets still retained intact their original string fastenings, and a few even their clay seal impressions. How cheering it was to discover on them representations of Heracles and Eros left by the impact of classical intaglios! Among sweepings of all sorts were more than a dozen small tablets inscribed with Chinese characters of exquisite penmanship, apparently forwarding notes of various consignments Chinese records the excavation of almost every ruin yielded in plenty . . . . An important archæological task caused Dr. Stein to return to . . . . the Sacred Buddhist grottoes, known as the "Caves of the thousand Buddhas," to the south-east of Tun-huang.

Dr. Stein described how he discovered in one of the temples, jealously guarded by a Taoist priest, a solid mass of manuscripts measuring close on 500 cubic feet. The bulk of them went back to the time when Indian writing and some knowledge of Samskrt still prevailed in Central-Asian Buddhism. Twenty-four cases of manuscripts from this strange place of hiding and five more filled with paintings and similiar art relics from the same place have now safely been deposited in London. . . . Returning to Khotan, he despatched his heavy convoy of antiques, making up 50 camel loads, safely to the foot of the Kara-Korum passes to await him. . . . . The mere unpacking and first arrangement of the archæological objects, numbering many thousands, will, with the available assistance, probably not be completed before July."

### THEOSOPHY IN MANY LANDS.

GREAT BRITAIN.

By April 1st, our British Society's Headquarters will have been moved to 106, New Bond Street, where a good suite has been taken in a fine new building. The rooms are bright and airy and well above the roar of the street, and we hope they will become a happy centre of work for Theosophy. Some of us still look forward to the time when our Headquarters in London shall be more in line with the pattern at Adyar—some quiet house with a garden, near the busy haunts of men, certainly, but beyond the sound of their footsteps. In the meantime our new home should be very convenient and it will be in full working order before the President sets foot in London.

The Referendum Vote on the question of Mr. Leadbeater's return shows a majority of six in favor; we would like to have done better, but it must be borne in mind that about 800 members did not vote, and it is legitimate to assume that these do not actually oppose and will, in a short time, settle down to work and join by degrees in the increasing activities of the new cycle of peaceful activity upon which we are entering. We have yet to learn how many will actually leave us.

The Blavatsky Lodge has suffered more than any other London Lodge from the recent conflict, but we are glad to report that those who remain in it are making gallant preparations to carry on the work with their reduced numbers, and one cannot doubt that their efforts to preserve and to revivify the Mother Lodge of the Section will be blessed.

By the time this letter appears in print we shall be thinking of little else here but the coming of the President, which is looked-for about the 7th May. Already plans and preparations are being eagerly discussed in the different places where the stimulus and pleasure of her presence are anticipated.

We are coming to an end of what has been a fairly hard winter's work, and many of the workers are thinking with appreciation of the short Easter recess, which comes early in April, in which they hope to get renewed strength to start a vigorous compaign through the summer months.

The Executive Committee has in accordance with Rule IX. co-opted six members, in place of those who resigned from the Committee. These members are: Mr. Allan (Glasgow), Mr. Banks and Mrs. Betts (London), Miss K. Douglas Fox (Bath), Mr. Laycock (Yorkshire), Major Rorke (Devonshire). There are thus four fewer London members on the central governing body than before, and it is hoped that by thus calling into council many more representatives from the Provinces than has ever been done before in the Theosophical Society in Great Britain, the Executive may become more truly representative of the whole National Society, and form a link between the various centres of activity scattered over the country. If we can get to know more of each other and of the work being done in different districts, misunderstandings and conflicts are surely less likely to arise amongst us, and an Executive Committee in close touch with the Federations and Lodges working in the provinces, should do much to weld us into an organised vehicle for the spread of Theosophy in the British Isles.

England—North and South—and Scotland, are now represented on the Executive, whilst the countries allied to us have honorary representatives; and we hope that ere long our sister Isle, Ireland, may feel strong enough to send also a Representive.

A member of the Edinburgh Lodge sends us word of the work that has been done there during the winter. Our Scotch brethren have suffered rather heavily of late through losing some of their oldest, and most hardworking, as well as wealthiest members; but they are carrying the work on bravely, and the record of what they have done, and hope to do, is a good one.

A speciality of their work seems to be the uniting with 'outside' activites; e.g. at some meetings of a Roman Catholic Mission, held in Edinburgh, two Theosophists (Protestant) took the chair, and in return two of the mission priests gave lectures and were entertained at tea in the Lodge rooms, and seemed to appreciate the fine premises and good library of 2000 volumes as well as the tolerant and friendly spirit of their hosts. Our correspondent tells us also of addresses given by two or three Scottish clergymen to the Lodge. Just now a visit from Mrs. Windust (Holland) is expected; she is to take classes and meetings, and her energy and ability will no doubt give a great impetus to the work.

On the English side of the river Tyne our brothers of the Northern Federation have been busy this month with their propaganda tour in and around Newcastle. A vigorous effort has been made, by consecutive weekly lectures and enquirers' meetings, in four different towns, to arouse interest in Theosophy; the attitude of the Press has been friendly, and promising results are looked for in a large district, where, up till now, Theosophy has only been represented by one small Branch.

There is quite a theosophical revival round Manchester. Drawing room meetings are the order of the day; Didsbury had one, with 36 people; Eccles with 40; Hale with 30. These are very good for opening up the way.

In connexion with the Order of Service League two meetings, open to the public, have been held in London since our last letter. On Sunday, March 7th, Miss Appal M.D., B.S., B.Sc., addressed on audience of some hundred persons, members and non-members of the T. S., on Occult Science and Psychic Phenomena, the lecture being given in connexion with the newly formed League for the study of Eastern and Occult Science. The London League for the Abolition of Vivisection, Vaccination and Inoculation was addressed by Miss Lind-af-Hageby on "The Psychology of Vivisection". The audience on this occasion consisted chiefly of persons who are not members of the T.S., but who seemed interested to hear how Theosophists regard the question of our relation to the animal world.

M. Camille Flammarion, the famous French astronomer, announces an important discovery, viz., that there is a diurnal rise and fall of the earth's surface of about eight inches, dwarfing the movements of the greatest earthquakes. This movement is not tidal, he says, but is probably connected with the sun's influence. Had he turned to The Secret Doctrine, published in 1888, he would have read as follows: "The

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universe (our world in this case) breathes, just as man and every living creature, plant and even mineral does upon the earth; and as our globe itself breathes every twenty-four hours" (p. 591, Vol. i. new edition, italics mine).

The subject of spiritual healing is receiving a good deal of attention in this country just now. In the March number of the Contemporary Review, Dr. A.T. Schofield discusses the alliances being formed "between the Clergy and Medical men under various names and auspices, with a view to treating more successfully that increasing number of cases that is characterised by severe nervous or slight mental disorder or distress." Perhaps the most significant fact about the new movement is the growing recognition implied that—as the writer says—" the physician has to face in his consulting-room men and women, tripartite beings, whose physiological and psychological interdependence and unity are so complete, that no part can suffer without the others being affected; beings indeed, so complicated, that it is well-nigh impossible to say where a disorder of the spirit ends and where one of the body begins." Dr. Schofield complains that "the training given in our medical schools is physical rather than human, as if we had to do with material mechanism instead of the complex mystery of a human being".

If this enlightened way of regarding their patients could be shared in by the majority of the writer's confreres, how much more rapidly and safely medical science might advance than by following its present materialistic and dangerous lines 'of experimental research' and inoculation!

It is interesting to find in two numbers of a Church of England Magazine reports of a sermon which deals very sympathetically with "non-Christian Religions". After pointing out that the four great non-Christian religions of the world have as adherents just over one-half of the world's population, the Preacher goes on to say: "We Christians are for the most part ignorant of the teaching of these religions. We are dimly aware that they exist, but of their simple theology and beautiful ethics, we have but a very slight knowledge, being content to sum them up as heathen or false religions. From that attitude we are being forced by a series of influences.

"A study of the non-Christian religions brings before us religion rather than church, and as we find certain elements common to every religion our attention is centred upon these fundamentals of religion and it is released from the strain of dwelling upon external forms, modes of expression. The man who is penniless does not want discussions upon bimetalism or theories of banking. The world is athirst for God, and cannot be satisfied with discussions upon forms of creeds, symbols of worship, and methods of Church government.

If we study the non-Christian religions, we find that the religious sense is implanted in man.

I shall, therefore, on the high authority of the Master and of His most enthusiastic and effective apostle and of His most spiritually-

minded evangelist, assume that we are agreed upon this point, that all religion is a revelation given by God to man, that while it assumes variant forms it is the age-long struggle of mankind to express his sense of dependence upon a power at the back of the Universe, which he feels must be there, which, however, while it always invites his love yet always eludes his grasp."

A movement in the direction of brotherhood, set on foot last November amongst what may be called the ruling classes of England, seems to be making great progress. It is called the *Personal Service Association*, and the members offer their service as workers to any of the existing societies for helping humanity. At present about 550 helpers are at work, in forty districts in London, under the guidance of sixty trained and expert district heads; and the experience of the writer has revealed so large a demand on the part of many Societies for helpers, that it has been decided to place the work, begun as an experiment, on a permanent basis, and greatly to enlarge its scope.

When we find a movement of this kind initiated by the wife of the Prime Minister, and carried on by some of the best known men and women of the day, of all shades of political and religious belief, many of them people of high station, we cannot but feel that the 6th sub-race, with its special characteristic of brotherhood, is already casting its shadow before! Several of our members are taking part in the great struggle now going on in England for the political independence of women, and are showing that no question of personal comfort shall be allowed to stand in the way of their efforts to obtain justice for themselves and their oppressed sisters. Mrs. Despard, a veteran fighter in that cause, has again been sent to prison, but it appears that even the steel corselet of officialdom covers a human heart, for after a few days an order was received for her release on the grounds of ill-health, although she assured all enquirers that she was perfectly well and a medical examination failed to falsify her assertions! Younger fighters in the cause are still paying the penalty in prison for their attempt to peaceably carry to their representtives in Parliament the Resolutions with which they had been entrusted by many hundreds of citizens.

H. W.

#### FRANCE.

Various new leagues are being formed for propaganda through literature. A small committee for this purpose already existed in Paris, but this had dwindled to a single member who supplied theosophical books to country libraries and to various military clubs. Reorganisation is needed and will shortly be carried out. Books will be delivered to town and country libraries, including the most suitable for purposes of study and for the spreading of theosophical thought. Besides the Paris league another will be formed with the same object at Toulon, in order to make our literature more extensively known in the south of France. At Angers one of our colleagues will start a library with a reading room adjoining. He is now asking, through the medium of the Bulletin Théosophique, our members in France to help in starting this library by sending him any good books they can spare: novels, geographical and scientific works, etc., and it is hoped that this will give an opportunity for an increasing circulation of theosophical literature.

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RUSSIA.

A new Lodge, that of S. Sophia, in Kief, was opened on Feb. 7th (old style) by the General Secretary. The opening meeting began at 2 P. M. and closed at 8—six hours at a stretch! Mme. Alexandra Ounkovsky lectured on the 6th on Colored Sounds, and created so much interest that the lecture was repeated on the 12th. On the 7th the General Secretary lectured on the importance of the Theosophical Movement, and on the 10th on the main teachings of Theosophy, and the Laws of the Higher Life. Melle. Nina de Gernet was also present, and is remaining in Kief to work for the Lodge.

The members have not yet quite settled down into their new organisation; while the T. S. in Russia has not taken any vote on the Leadbeater affair, one member has protested against him both in the French and English Sections, thus making her voice count twice.

The General Secretary will visit Warsaw on her way to Budapest.

A.

MAY

#### ITALY.

A wonderful change is gradually coming in the thought and mental state of Italy; during the last ten years this change has been slowly but steadily creeping in. And now it is very apparent and very striking; most particularly is it so to those who are working in the literary field of the Ars Regia in Milan, and who are thus able to see the difference there now is in the demand for and interest in theosophical literature, from what there was even a short time ago. During the last few months this demand has been growing with great rapidity, in spite of the steady attacks of the Jesuit Review, the Civilta Cattolica, and in spite of the difficulties through which the Theosophical Society has been passing.

One book, in particular, has 'caught on' to the public taste and need, and that is Life and Matter by Sir Oliver Lodge; it was translated into Italian by Professor Gabba, and an introduction was written by the well-known and popular writer Prof. Graf of Turin. In the last six months the sale has been very rapid, and the demands have come in from "all sorts and conditions of men," and from the most out-of-theway places in Italy and her Islands. The book has been well reviewed by many newspapers in various parts, and the demands have come from Monsignors and Parish Priests, from Frates and Civilians, very literally from "all sorts and conditions of men". The importance of this may be gauged from a theosophical stand-point, when it is remembered that each book contains six pages of catalogued summaries of theosophical literature, and thus the knowledge of theosophical literature and where it can be acquired is being very widely diffused by the Ars Regia.

Signor Sulli Rao has now established commercial relations with all the principal book-shops and publishing houses in Italy and its dependencies. But the Ars Regia activity is not limited to Italy alone; demands for Italian theosophical books have come from Pittsburg and San Francisco in America, from Zara (Dalmatia), and other parts of Austria, from Bulgaria and France.

La Perseveranza, a leading daily paper in Milan, has quite lately given more than two columns of favorable reviews to Life and Matter, The Great Law by C. Williamson, and to the Fragments of a Faith Forgotten by G.R.S. Mead. Moreover the editor has written a friendly letter to say that he is quite willing to review any other books that are sent to him, and Signor Sulli Rao has now sent the translation of the New Psychology by Mrs. Besant, and that of Dem Ewigen by Dr. Hübbe Schleiden translated by Prof. Penzig. Unfavorable reviews are also naturally, appearing, but that does not matter; the important fact is that there is no longer a conspiracy of silence; free discussion of theosophical literature in the newspapers and reviews is now coming, and it marks a great step forwards.

Another step in advance is being made in another direction; the head of the Ars Regia, Dr. Sulli Rao, has been invited to give a public lecture at a new Political Club for social culture; this he did, giving an admirable lecture entitled: "The Genesis and Evolution of Political Consciousness," taking a purely theosophical basis, without using the terms; a most favorable review of the lecture was given by the Lombardia of March 24, in the following terms: "The Genesis and Evolution of political consciousness was the title of an important lecture given last evening at the Popular Club for Social Culture by Dr. G. Sulli Rao, to a large audience. It was a discourse, not a reading, and was most successful, both because the orator excelled in his animated style, and also because he gave in a superb manner a quantity of economic and social doctrines, showing a competence in many vital problems of indisputable importance. The orator justly considered the political consciousness as an indication of the social evolution, and he placed in a clear and just light the causes which produced it, and the effects following as a result. He dwelt at some length on an analysis of the complex elements which form the essence of the constitution of man." Dr. Sulli Rao has been invited to repeat the same lecture on more extended and detailed lines as his audience was so deeply interested. This is the first step towards giving definitely theosophical lectures, which he will do later on.

The whole thought of Italy is changing in a very remarkable way; articles are constantly appearing in newspapers and reviews on occult and spiritual matters that ten years ago would not have been published. The first years of theosophical work, from 1899 to 1905, were devoted to the formation throughout Italy of an organisation, a form, by which theosophical ideas could be spread; a difficult period was passed through at that date (1905), resulting in the transference of the management of the Sectional affairs from Rome to Genoa; the change has been of benefit, for the careful, capable and methodic habits of the Genoa members are felt to give a solidity and accuracy to the management of the Section: they live the Theosophy they teach.

The Rome Group have another force; they are admirable propagandists of Theosophy; their review, *Ultra*, is very well carried on, and various members of the Group have a real gift for propaganda.

The Ars Regia work of Dr. Sulli Rao is very especially dedicated to the spreading of theosophical thought in the widest sense; reaching out in a way that the others cannot do, having relations with the farthest



parts of Italy, not doing so much in the building of forms, as in the wide-spread diffusion of theosophical ideas by means of literature; this current of thought will eventually result in strengthening the Italian Section, for Italians come slowly into any organised body, having inherited a prejudice against such, not easily surmounted.

It must be remembered that Italy, in general, is at the mental stage of the materialism which dominated England, France and Germany 50 years ago. Materialism and scepticism are still the condition of the vast majority of the Italians who have thrown off the dogmatism of the Roman Church, but who have not yet found any real basis for spiritual and religious belief; it is to this large majority that Theosophy will eventually bring its message of hope; for having in it a scientific and philosophical basis for a continued existence in spiritual condition, it alone can help those who cannot any longer continue to hold to a dogmatic creed, one that demands only a blind faith in its adherents, and offers no rational basis for the belief.

The need is felt, and this explains why the book of Sir Oliver Lodge has appealed to such a large public, and why it is having a rapid sale. It fills a want in Italian thought, namely the exact demonstration of the relation of life to matter. Until this basis is laid—which is clearly given in Theosophy—no great or rapid progress of the Theosophical Society in Italy can take place. Progress certainly is being made, but more slowly than in those countries where the materialism of 50 years ago has been dominated by all the various studies of recent years in psychic investigations.

The 'Modernist' movement in Italy is doing much towards gaining a wider spiritual basis within the Roman Church. A recent writer against this movement attributes it all to Theosophy. An interesting statement if true; undoubtedly the force of Theosophy has acted indirectly on many great thinkers.

Another interesting point to notice is that a priest, the leader of the Democratic Christian Movement, Don Romolo Murri, has been elected as member for his town in the Italian Parliament at the recent General Elections. This is most unfavorably regarded by the Vatican, who have excommunicated him.

On all sides, both within the Roman Church, where this broadening tendency is ever growing stronger, and without, where spiritual subjects are being ever more freely discussed on every side, may be seen a new condition rapidly coming, and with this new phase Theosophy will—by means of the widely spreading literature—take an important place in the mental and spiritual life of Italy.

I. C. O.

### INDIAN SECTION—BENARES.

Last month we had the pleasure of welcoming amongst us Mr. Jehangir Sorabji, our new General Secretary, who, with his wife, has taken up his residence in the European Quarters. He has already thrown himself into his work with great earnestness, making plans and suggestions for improvements in various directions, and, what is of still greater importance, striving in all ways to promote the increase of

that peace and harmony which should characterise every theosophical centre. We have also during the past month said good-bye to one of the oldest and foremost workers at Headquarters, Mr. Raghavendra Rao, who up to the beginning of October last filled the post of Assistant Secretary, and since then that of Assistant Treasurer, but who has now resigned his position and returned to his home in Bombay.

The President arrived in Benares early on the morning of March 6th. During her stay she addressed the Branch on Sunday evenings upon the Signs of the Closing and of the Opening Age, a subject upon which she has recently spoken at several of the places she has visited. Her arrival as usual was marked by a decided increase in the attendance at all the meetings held in the Section-hall. Benares now possesses two Lodges of the T. S., one having been recently formed by Prof. Unwalla amongst the students of the Central Hindu College.

Amongst our visitors this month is Dr. V. Coomarasvāmi, from England, who has made a deep study of Indian Art. On the evening of March 9th, he gave a lecture upon the subject in the school-hall of the C. H. C. confining his attention to the arts of sculpture and frescopainting. He traced the rise of the art from its inception about the 3rd century B. C., at the time when the Buddhist religion was gaining predominance, the two developing together, art being used mainly for religious decoration. It reached its highest attainments from the 4th to the 8th or 9th centuries A. D., when the religion of the Buddhist and that of the Brahmanas also reached their greatest development. The lecturer then spoke of the period of gradual degeneration after the 12th century down to the present day, referring to its revival by the Bengal School of Painters. He concluded with some remarks upon the characteristics and aims of Indian Art, which he showed to be essentially idealistic, having regard, not to the external form, but rather to the life and thought expressed therein, saying that the Indian Artist did not produce copies of what he saw, but gave expression to the conceptions of his own mind, and urging upon his hearers the importance of keeping this ideal always before them in their study. The lecture, which was listened to with great interest, was illustrated by a fine collection of lantern slides, including specimens of the Art of Ceylon and Java, as well as of India itself. He also gave a lecture on "The Message of the East to the West" in connexion with the same subject. Both lectures were fairly well attended, and listened to with interest. The Boardors' Union held their Anniversary, when prizes were given to successful competitors in the departments of literature and physical training; before the meeting some of the members of the Union gave a very good display of dumb-bell and other athletic exercises, showing very plainly that physical development is in no way sacrificed to intellectual training; the proceedings were, as usual, terminated by an address by the President, who dwelt upon the advantages of the Union, its methods of work and the progress made during the year. The President's visit came to an end on the night of April 6th, after a month full of busy activity, terminating with social farewell functions in connexion with the various departments of work in Benares. On the Sunday previous to her departure Mrs. Besant gave her "Farewell Words" to the Branches in Benares, before leaving for Europe and America; she



traced the history of the Society from its origin to the present, showing its influence specially in India, dwelling on the work lying before it in the future, and the privilege of being allowed to take part in that work.

M. J.

#### CEYLON.

Mr. Hill, the indefatigable Secretary of the Hope Lodge, is winning golden opinions by his active plans for pushing on Theosophy in Ceylon. He is a great believer in advertisement, and the name of the Hope Lodge is prominently figuring in bold type in the local press and tourists Guide Book to Colombo. There has been opened an Inquirers' Class for Wednesday afternoons. And the evening of the first Sunday of every month is devoted to Public Meetings, while the other Sunday afternoons of the month are exclusively devoted to Lodge Meetings for members and associates only. The first Public Meeting in March was well attended, chiefly by young men of the Royal College, when Mr. Hill read a most excellent paper on the "Evolution of Man". All our meetings are held at the Musæus School, which has now become the centre of Theosophy in Ceylon, I am glad to say.

During last month there passed through Colombo Madam Godefroy and Mr. Huidekoper. The former was en route to Adyar, while the latter was from Adyar to Europe. They both broke their journey at Colombo and spent a few days with the local members.

Mrs. Higgins gave her second lecture on "Glimpses into Ceylon History" before the Young Men's Buddhist Association. The lecture was illustrated with lantern slides. The energetic Secretary of the Buddhist Theosophical Society, Mr. Robert de Zoysa, in conjunction with his Committee, is working hard to open, at the latter end of this month, the Agri-Horticultural Show and Fancy Fair in aid of the funds of the educational work of the Society, which is urgently in need of help. This was practically the pet work of the late Col. Olcott and it is a living monument to his memory. An occasional visit from our old and trusted friends, like Mr. Leadbeater, to tour round the Buddhist centres will be most appreciated.

Mr. D. B. Jayatilaka has resigned from the Office of General Manager and his place is filled up by Dr. W. A. de Silva, a gentleman who occupied that office at one time with much acceptance and credit to the Society.

Her friends will be glad to hear that Miss Renda is now attached to the Staff of the Museus School, having returned from Europe early in the year.

H.

# SUPPLEMENT TO THE THEOSOPHIST.

### BLAVATSKY GARDENS.

I acknowledge with thanks:

						Rs	. A.	P.
A Servant at Adyar		***			•••	105	0	0
D. D. Jussawalla						25	0	0
S. V. Gopalasvami						15	0	0
A. Nanjandappah				•••		30	0	0
P. D. M.						15	0	0
S. S.	•••					15	0	0
C. R. Harvey		•••	•••		1	,500	0	0
From Old Diary Leaves	, per '	T. P. S.,	London	1		465	13	0
Half profits of Presider	it's Bo	ombay Le	ectures			370	0	0
Anon.	-				5	,899	8	0
Panda Baijnath						400	0	0
A Friend	•••				1	,000	0	0
					9	,840	5	0
		Already	ackno	wledged	1 26	,635	1	7
				Rs	. 36	,475	6	7
								-

ANNIE BESANT.

## THE VASANTA PRESS.

The Press Building was duly opened on April 15th, 1909, with a slight but pleasant ceremony. All the workpeople, headed by the Superintendent, and the residents in Headquarters, gathered in front of the doors of the large central room, and with a few words the President declared it open, throwing wide the doors and presenting the key to the Superintendent. The whole company then walked round the hall, encircling a type-case, placed in the centre as symbol. Flowers, fruits and sweets were distributed, two fires were lighted and camphor offered and burned, and the President announced that a day's pay would be given to each worker. It is interesting to note that even the small boys have a sense of the value and dignity of their work, "spreading knowledge over India".

MAY

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## THE ADYAR LIBRARY.

Friends everywhere will be glad to know that the Director, Dr. Otto Schräder, has received from several of the leading Orientalists of Europe warm congratulations on his issue of the first volume of the Library Catalogue, and on the scholarly way in which the work has been performed. The Adyar Library has thus entered the circle of European scholarship, and has become one of the recognised Libraries of the world.

ANNIE BESANT, P. T. S.

## DONATIONS TO THE LIBRARY.

Mr. Leadbeater has been kind enough to make over to our Library no less than 325 volumes, among them many costly and old works.

The University of Uppsala, Sweden (the northernmost of all Universities) has been so liberal as to send, in return for Vol I of our Descriptive Catalogue, 26 academical dissertations and books (in Swedish and German) concerned with oriental and linguistic subjects.

Mr. V. V. Avadhani, B.A., F. T. S., of Guntur has given another proof of his lively interest in the Adyar Library by sending nine bundles of palm-leaf MSS. containing, inter alia, two texts which were, as yet, not represented at all in our Library.

We are, finally, obliged to Mr. A. K. Sītarāma Shāstri, Adyar, for the donation of two Advaita MSS.

DR. F. OTTO SCHRÄDER.

## EDUCATIONAL WORK IN CEYLON.

#### AN APPEAL.

The Educational Work carried on in Ceylon by the Buddhist Theosophical Society and the beneficial results that have accrued therefrom to the Buddhist Community are, I venture to think, well-known to the readers of this magazine. As stated in the Annual Report on Buddhist Schools read at the last Convention at Adyar, this Society now maintains 225 Schools with an attendance of over 30,000 children. Though a large majority of these Schools earn grants-in-aid from the Government, the income thus derived is often found insufficient to meet the initial expenses and the cost of maintenance. A deficit has in consequence to be met every year from other sources of income. These annual deficits have now reached a considerable figure and become a serious burden on this Society, hampering its operations. It is now proposed to raise sufficient funds to wipe off this deficit, and enable the Society to start some important undertakings—such as the establishment of a Training School for teachers and the extension of a large

number of schools indispensable for the further development of the work. A sum of £ 1,500 will suffice for this purpose. We are obliged on this occasion to appeal to our brothers and sisters in other lands to lend us help to make up this amount. This educational work in Ceylon was inaugurated in 1880 by the late President-Founder and until his death he watched over its progress with the warmest interest and sympathy. The results that have been achieved are a lasting monument to his foresight and zeal for truth and humanity. We are most anxious to carry on this great work with unimpaired vigor and persistence, and we venture to appeal with confidence to his friends—all who cherish and revere his memory—to come to our help on this occasion so that the movement he started on his first visit to Ceylon may go on prospering in future as it has done in the past.

All communications may be addressed to the Secretary of the Buddhist Theosophical Society, Colombo, or to the undersigned.

D. B. JAYATILAKA B.A.,

Recording Secretary.

General Manager of Buddhist Schools, Buddhist Headquarters, 61, Maliban Street, Colombo.

### NEW BRANCHES.

#### T. S. IN INDIA.

		Date of issue						
Location.	Branch Name.	0	f Charter.					
Alangudicherry, Tanjore Dt	Sri Souriraja Lodge T.S.		13-3-'09.					
Patiala, Punjaub	Patiala Lodge T.S.		27-3-'09.					
	n Scandinavia.							
			* 0 100					
Bergen, Norway	Bergen Lodge		1-3-'09.					
T. S.	IN U. S. A.							
Dittaland Do	Iron City Lodge T.S.		9-12-'08.					
	Danvers Lodge T.S.		28-12-'08.					
	Central Lodge T.S.		18-1-'09.					
Chicago, Ill	Central Houge 1.2.							
T. S. IN	GREAT BRITAIN.							
Blackpool, Lancashire	Blackpool Lodge T.S.	•••	20-3-'09.					
T. S. IN NETHERLANDS.								
Batavia, Java, D. E. Indies	Batavia Lodge T.S.		1-12-'08.					
The Haguo	Blavatsky Lodge T.S.		10-2-'09.					
T. S. IN FINLAND.								
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Helsingfors	Mouna Lodge T.S.		21-3-'09.					
St. Michel	Otava No. 1 Lodge T.S.		25-3-'09.					
Dr. Blichet								
	$\mathbf{J}$	R.	ARIA,					

SUPPLEMENT TO THE THEOSOPHIST.

## FINANCIAL STATEMENT.

THEOSOPHICAL SOCIETY.

The following receipts from 16th MARCH to 15th APRIL 1909, are acknowledged with thanks:

Annual Dues and Admission Fees.			
	Rs	S. A.	P.
Presidential Agent, South Africa (£4-5-0)	63	12	0
PRESIDENT'S TRAVELLING FUND.			
Mr. D. D. Jussuvala, Bombay	25	0	0
British Section (£28-4-6)	423	5	0
Total	512	1	ó

J. R. ARIA,

Acting Treasurer, Theosophical Society.

15TH APRIL, 1909.

## OLCOTT PAÑCHAMA FREE SCHOOL.

The following receipts from 16th MARCH to 15th APRIL 1909, are acknowledged with thanks:

Donations.			Rs	. A.	P.		
A Friend			25	13	0		
Mr. E. Annaswamy Mudeliar, Krishnagiri			3	0	0		
Miss Ursula Yager, San Francisco (\$50)			153	7	0		
Grant-in-Aid.							
Local Funds H. P. Blavatsky School			308	0	0		
Do. Olcott Free School			425		0		
Municipal Funds Damodar Free School			700	0	0		
Do. Tiruvalluvar do.	•••		700	0	0		
Do. Annie Besant do.			400	0	0		
		-					
	Total	, 2	2,715	4	0		

J. R. ARIA,

Acting Honorary Secretary and Treasurer, O. P. F. S., 15th April, 1909.

Printed by Annie Besant, in the Vasanta Press, Adyar, Madras, and published for the Editor by the Business Manager at Adyar, Madras, S. India.

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Do per thousand		17	0	0
Annie Besant. A sketch of her life and services				
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Map of India showing T. S. Branches		0	2	0
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Ancient Science of Numbers, by Luo Clement	•••		10	0
Spirit, Matter and Morals, by R. D. Stocker		0	12	0
New Word	•••		12	0
Starchy Foods in Health and Sickness, by A. Braithw	aite	0	3	0
Saline Stimulation, do.		0	6	0
Plain Dinners, do.		0	6	0
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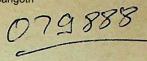
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